

# Woody

## MONTHLY

JUNE • 1954

What You Should Know  
About Camps

Lifeline from the Skies

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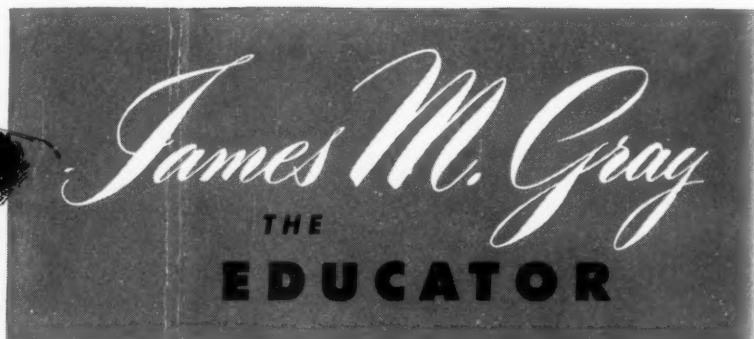
JUN 2 1954

UNIVERSITY OF ILLINOIS





This is the third in a series of the  
leaders of MOODY BIBLE INSTITUTE



**D. L. Moody once said:**

*"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much while I am living, but when I am gone I SHALL LEAVE SOME GRAND MEN AND WOMEN BEHIND!"*

*Moody has been with the Lord for more than fifty years, but the "grand men and women" who have come after him have guided Moody Bible Institute through the years and kept it true to God.*

**Today** MOODY BIBLE INSTITUTE is still forging ahead in the path outlined by the GRAND MEN who under God founded and directed it. Its many ministries reach millions of individuals for Christ each year—individuals in every country of the world. But the chief ministry of the Institute remains that of furnishing tuition-free Bible training to consecrated young men and women who are preparing for lives of Christian service—both as full-time workers and laymen.

Interdenominational  
Evangelical



It took the keen discernment of D. L. Moody to discover in a small, quiet Boston rector a man with an unusual teaching gift and executive ability. But discover him he did, and induced Dr. James M. Gray to come to MOODY BIBLE INSTITUTE as a lecturer and extension worker. Soon after Dr. Reuben A. Torrey resigned for his world evangelistic tour, Dr. Gray became head of the Institute, a position he held until the time of his retirement in 1934, just a year before his homegoing.

Coming on the scene at a time when Bible study was almost entirely of the analytical type, Dr. Gray gave a fresh emphasis to investigation of the Book of books with what he called "synthetic Bible studies." Not only at MBI, but throughout the country, large Bible classes began to put the far-separated truths of the Scriptures together, rather than quibble over Greek roots and verb tenses.

Dr. Gray served in the position of directing executive at MOODY BIBLE INSTITUTE for more than 30 years, and his success in that field was observed and admired by business executives everywhere. Under his leadership every department became a model of economy and efficiency, and graduates were taught to "do things" as in no other religious institution. In those 30 years, MBI grew from a handful of buildings when Dr. Gray came, to more than 25 buildings at the time of his death. The enrollment changed from two or three hundred in the Day School to more than 900; in the Evening School from nothing to upward of 1,000 annually; and in the Correspondence School from zero to an average of more than 9,000.

## Moody Bible Institute

820 N. LaSalle Street • Chicago 10, Illinois

Dept M-837

Dr. William Culbertson, president • Dr. S. Maxwell Coder, dean

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# Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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**Vol. 54**

**JUNE, 1954**

**No. 10**

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Youth Supplement cover by Louis C. Williams

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SUBSCRIPTION PRICE: \$3.00 a year; 2 years, \$5.00; 5 years, \$10.00. Canada, add 30c a year; foreign, add 50c a year. Single copy, 25c; Canada and foreign, 30c. Remittance should be sent by bank draft, postal or express money order.

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago  
Address all correspondence to Publication Manager,  
MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill.

Copyright, 1954, by The Moody Bible Institute of Chicago

Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918. POSTMASTER: Please return all undeliverable magazines to Moody Monthly, 820 N. LaSalle Street, Chicago 10, Illinois, U.S.A., on Form 3579. Postage guaranteed.

June, 1954

## In This Issue

**F**LYING over jungle country is all in his day's work for the Lord for Nate Saint, Missionary Aviation Fellowship pilot in Ecuador and author of this month's article, "Lifeline from the Skies." But it's a mighty helpless feeling to be above an area where a missionary needs help desperately, but where there is no landing place in sight. That is just the situation which led to a discovery which will undoubtedly save lives on the mission field and is even now a subject of keen interest in aviation circles. The whole story is told on page 12.

**TWO MILLION SOULS ARE BEYOND** the open door of the Aglipayan Church in the Philippine Islands—a door just opened to Orient Crusades with the invitation to teach the Bible to its priests and members. Since the Spanish American War, this church of native Filipinos has gone its own way, independent of either Catholic or Protestant ties . . . is now welcoming a gospel ministry. Harold R. Cook gives you the details in this month's Missions Department on page 44.

**CAMPS POSE NEW PROBLEMS**—for parents, Sunday school workers, youth counselors and those who may find themselves responsible on short notice for camp direction. As a service feature, MOODY MONTHLY brings you answers to some of the most important of these questions. You'll find them in "What You Should Know About Camps" on page 14.

**MANNERS ARE MORE IMPORTANT** than you may think, especially when you're with strangers. Your manners at Bible conference this summer are important enough to you to justify a special article this month as one of the series on "How to Enjoy a Bible Conference Vacation." The article is on page 20.

## THIS MONTH'S COVER



★ **BACK AT CAMP**—Time, talent, love, and money—all these are well invested when they are spent to guide boys and girls into paths of future service. Let us pray that young lives may be entrusted to consecrated, Spirit-filled men and women who know the reality of salvation and will faithfully point others to their Saviour.

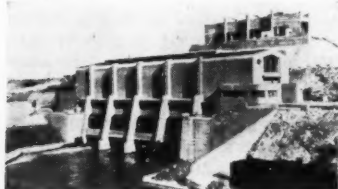


## MORE PEOPLE DESIRE THE ASSISTANCE OF A.M.F.

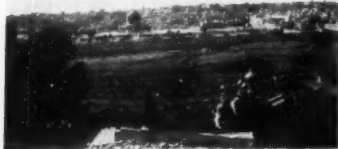
THE world yearns for security . . . moderns need "the sure word of prophecy," a light for the dark places ahead . . . souls everywhere need healing through God's Word. Yet sensationalists and money-raisers excite and pressure the public for selfish ends . . . false cults pour forth a stream of garbled and unbiblical prophetic matter . . . while many evangelicals, offended by fanatics and extremists, exchange that purifying "blessed hope" of the Saviour's near Return, which produces ardent zeal and sacrificial living, for a mere doctrine of the Second Coming.

For these critical days the AMERICAN MESSIANIC FELLOWSHIP offers a ministry. A series of illustrated prophetic lectures, begun in 1929 by its general director, Rev. Milton B. Lindberg, combine present-day pictures with corroborating Scriptures on these and other subjects:

1. Prophecy and Israel's Sorrows



2. Zionist Developments and the coming Messiah
3. Russia today in the Light of Prophecy
4. Petra and Israel's Flight in the Great Tribulation
5. Jerusalem—Capital of Messiah's Kingdom



6. Current Trends toward Armageddon
7. The Sign of the End of the Age.

These illustrated messages (35mm. kodachrome) are now being prepared with tape recordings by Mr. Lindberg as narrator. They will be made available to the churches through qualified representatives of the American Messianic Fellowship, who will visit the churches on a free-will offering basis.

### Jewish Evangelization Institutes

In the light of Bible prophecy, Jewish evangelization becomes imperative and urgent. Backed by 66 years of experience and intensive labor, A.M.F. is willing to conduct Jewish Evangelization institutes in any church wishing leadership for visitation work among Jews of its neighborhood, or in any Bible training school where future ministers and missionaries will consider the *Why* and *How* of Jewish evangelization in preparation for future effective contacts. Christian workers in churches and schools can be aided toward an intelligent and sympathetic approach to our Jewish friends. A.M.F. can provide such ministry by means of illustrated lectures, *Handbook for Witnessing*, concise booklets on prophecy, abundance of specially prepared tracts for Jews, and teachers with personal experience among Hebrew people.

We are your servants for Jesus' sake. Write for further information to:

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MRS. WILLARD ALDRICH

### Faith, Furrows and Fathers

IT WASN'T far to Daddy's heart in a straight line across the garden. But it wasn't easy for the boys to plow a good furrow on their first attempt. They tried it, however, even six-year-old Tad, and the "new" second-hand tractor sputtered and chugged for them all.

Daddy beamed a wide-spread smile as one and another of his boys took a turn. And Mommie smiled at Daddy and the satisfying sight as they all worked together that first warm day in spring.

Thank the Lord, she thought, for a daddy who finds real satisfaction in working with his sons and who understands that it takes time to learn to plow a straight furrow in life—as well as in fields.

She had fussed a bit, as all good wives do, when Daddy had suggested buying a tractor. Probably because she was thinking of the davenport and chairs which needed re-covering and Becky and Jane's bedroom needing paint and paper.

But when the tractor came and Daddy drove it up the road and into the berry field, trailed by all his children (plus the neighbors'), she was satisfied. For she could see that the tractor was more than a piece of machinery; it was a rallying point and a bond of fellowship. "You girls go and play with your old sewing machine," Joe yelled. "This tractor is for us boys, isn't it, Daddy?"

At first it was hard to do it right. The plow bit in too deep. The little old Lincoln chugged and puffed, but made it. Mommie, watching from the upstairs

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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window, smiled at the crooked furrows. Before long they were straighter and the boys were pleased.

Daddy was there to help them and to lend encouragement. How earnestly they tried to do it well! After a time they worked with the disk and harrow, and the berry field began to look cared for.

Practice and time and encouragement; a daddy there to help—that's what counts. The berry field is one thing, but life's great field is another.

These fumbling, uncertain children—what do they most need? Someone who has patience, who believes in them and who is there to lend encouragement and help.

They need a daddy who plows a straight furrow in life and who will stand by to help them with theirs, one who realizes that it takes time and faith and patience to help these growing ones along.

Is not the heavenly Father patient with us as we go along life's way? And if the furrows are crooked, does He deal harshly? No, His hand is over ours on the wheel, and He looks on into the days ahead, knowing that by His grace we'll learn to plow straight, if we are willing to be taught.

As we watch our young ones, do we find within our hearts a quiet confidence that "He who hath begun a good work in you will perform it until the day of Jesus Christ"? And at times when they sorely try our patience, can we trust the work of the Holy Spirit within their hearts? Could the heavenly Father be less interested in us than a daddy is in his boys?

Mommie looked out the window again. This time Daddy was on the tractor cutting a straight line. Jon, Joe, Timmie, Danny and Tad walked along behind him.

Daddy's red shirt puffed out in the wind, his dark hair was tousled, his hands firm upon the wheel. "Keep her straight, Daddy," they shouted. "Keep her straight! We're following you."



# NEWS REPORT

worldwide news  
for and about  
christians

WRITTEN FOR MOODY MONTHLY BY CHARLES T. LAMPMAN

## LATE NEWS IN CAPSULE

Dr. Merv Rosell, of LaCanada, Calif., is scheduled to open the tenth annual Youth for Christ convention at Winona Lake, Ind., on the afternoon of July 5.

Two score of the sixty living survivors of Gen. Jimmy Doolittle's raid on Tokyo in 1942 have voted for the fourth year to send a major part of the group's treasury funds to Jacob DeShazer, who returned to that city as a missionary in 1949.

In an attempt to "take the play from the breweries," a fellowship of 120 churches and missions in the Louisville, Ky., area is sponsoring broadcasts of big league professional baseball games during the current season.

## NEWSQUOTE of the Month

"Whenever I see a book like this in the hands of a seven-year-old boy, his eyes glued to the printed page, I feel like a fool to have to prove that this kind of thing is not good mental nourishment for children!"

**Story Behind the Quote:** This confession is part of a 397-page, seven-year-long scientific investigation of the comic book menace made by Dr. Frederic Wertham, famed psychiatrist. His findings, raw enough to shame and convict even non-Christian parents, are contained in *Seduction of the Innocent*, just published by Rinehart and Co., New York (\$4.00).

Among Dr. Wertham's conclusions: (1) The principal bad effect of crime comic books is on the ethical development of youngsters. (2) Most comic books (an estimated 80 to 90 per cent), despite their sometimes innocent titles, are "crime comic books." (3) The "atmosphere of crime comic books is unparalleled in the history of children's literature of any time or nation." (4) The greatest danger of such books is to the "normal child." (5) "In some way or other the democratic process will assert itself and crime comic books will go..."

**Hopeful Solution:** The first two of a series of Bible story comic books have been released by the Billy Graham Evangelistic Association. To be sold at ten cents per copy, the colorful 20-page comic books will soon appear on newsstands and in Bible bookstores across the nation.

## Bible Now Made Available in 1,077 Languages

The American Bible Society reports that some part of the Bible has now been published in 1,077 languages and dialects. Thus, the entire Bible has been published in 200 languages, the complete New Testament in 257 others, at least one Gospel or other whole book in 620.

During the past year, the whole Bible was published for the first time in Luo and Nupe, languages of Africa, and in Karo Batak, spoken in Sumatra. Complete New Testaments were published for the first time in Roviana, spoken in the Solomon Islands; Meru, spoken in Kenya, East Africa, and Simalungun Batak, spoken in Sumatra.

The ABS added five new languages to the list in which it has published the Scriptures, three of which are spoken in Africa: Bano'o in the Cameroons; Gbeapo and Tchien, both spoken in Liberia, and two Mexican dialects, Mazahua and Tlapaneco. There are some 90 languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared. There are at least another 1,000 languages waiting for translations.

## Ship Passengers to Get Regular Church Services

Officials of nine steamship companies serving the port of New York are participating in a plan which will enable Protestant ship passengers to worship at sea as they would at home. Up to the present, such services have been conducted on a voluntary, spontaneous basis.

Ralph Walker, pastor of the Madison Avenue Baptist Church, New York, is chairman of the new Passenger Ships Chaplaincy Service sponsored by the National Council of Churches' Department of Evangelism. Mr. Walker expects this new service to be extended to major lines operating in the Pacific.

Steamship lines co-operating in the new program include: U.S.; Cunard; French; Swedish-American; American Export; Holland-American; Norwegian-American and Homes lines; Greek lines and Italian lines.

## "Miss America" Sought for Evangelistic Meetings

Neva Jane Langley, "Miss America, 1953," returned to the Wesleyan College campus from her recent appearance in evangelistic meetings in Miami to find her desk piled high with invitations to give her testimony at public meetings.

Miss Langley accepts the invitations willingly when she can. Most of her trips so far have been under the auspices of Howard Butt, youthful Corpus Christi, Tex., supermarket magnate, who has become known as "God's Groceryman" because he spends six months a year preaching.

The former Miss America, who still has another year of study at Wesleyan, tries to sandwich her trips into week ends and holidays. That way, they won't interfere with her studies too much. She's an honor student. Miss Langley has been active in Christian work for quite a while. She played the piano at her Baptist church at Lakeland, Fla., for six years.

## FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Crawford



Lambie



Henderson



Tenney



Barnhouse



Freed

• **PERCY CRAWFORD**, radio and TV evangelist, back in Philadelphia after a five-month world mission tour, reports that he and his team traveled 48,000 miles, mostly by air. He preached to more than 56,000 persons and no less than 8,200 responded to gospel invitations.

• **THOMAS LAMBIE**, medical missionary in the Holy Land and one-time personal physician to Emperor Haile Selassie of Ethiopia, died in Ain Arrub, Hashemite Jordan, on April 14. Dr. Lambie went to Palestine after having been forced out of Ethiopia and, under the Independent Board for Presbyterian Foreign Missions, founded Berachah Tuberculosis Sanatorium—largest in the Near East. In Palestine, Dr. Lambie was one of the custodians of the garden tomb and also chairman of the committee which cares for the shepherds' field. He was sixty-nine.

• **HAROLD HAYES HENDERSON** has been elected general secretary of American Leprosy Missions. Mr. Henderson, who succeeds Dr. Eugene R. Kellersberger, recently retired, has been a missionary in the Belgian Congo for more than twenty years. As general secretary, Mr. Henderson will oversee ALM's co-operative activities in 166 settlements and clinics in thirty-two countries.

• **JOHN DUCHARDT**, former pastor of United Baptist church, Mars Hill, Me., has been appointed full-time evangelist by the Pocket Testament League. He is now in the Far East. (For nine years, he was one of the members of Jack Wyrzten's original gospel team.)

• **JAMES T. SHIRLEY**, chairman of the local publicity committee for the Southern Baptist Convention, to be convened in St. Louis this month, advised the many thousands of delegates to leave "white shoes and panama hats at home." He explained that they just are not worn in St. Louis in June—"it rains about seven days out of each

June and it just might be the seven days that the convention is in session."

• **MERRILL C. TENNEY**, dean of Wheaton's Graduate School, reports that two of his books are to be published in Great Britain, one by Marshall, Morgan and Scott, and the other by Inter-Varsity Christian Fellowship, both of London. Both books have the background of specialized research and teaching. The books are: *John, the Gospel of Belief*, and *The New Testament*. The latter volume will be used by IVCF as a textbook.

• **DONALD GREY BARNHOUSE**, editor of *Eternity* magazine, drew sharp criticism from FBI Chief J. Edgar Hoover, when he published a report that 77 per cent of all FBI agents are Roman Catholics. Barnhouse, declining to reveal his source of information, refuses to withdraw the statement or yield as to its accuracy. (Dr. Barnhouse has just announced his engagement and early marriage to Mrs. Margaret Nuckols Bell, of Bradenton, Fla.)

• **PAUL E. FREED**, president of International Evangelism, Inc., has announced that his international Protestant radio station has actually begun broadcasting to Europe from Tangier, North Africa. Regular broadcasts followed a test, which brought favorable reaction from listeners in France, England, Spain, Denmark, Belgium, the Netherlands, Germany, Sweden and the Canary Islands.

• **GENERAL CLAIRE CHENNAULT**, famed "flying Tiger" of China and head of the Formosa-based CAT Airline, was recently presented with a copy of the Holy Scriptures as an expression of appreciation from missionaries of the Orient for the "generous help and interest" of the airline. CAT provides transportation throughout the Far East for missionaries of all denominations virtually at cost. The presentation was made by TEAM missionary Tom Watson, Jr.

### Group Formed to Reach "Thinkers" for Christ

Believing that doctors, lawyers, teachers and other professional people comprise a fruitful field for evangelistic effort, a group of students at Tennessee Temple Schools, Chattanooga, have launched a program designed to "reach the thinkers for Christ."

The members of the Christian Philosophy and Psychology Club are endeavoring to get such persons to "face salvation, surrender and service as vital issues of life." The club was founded by Dr. John Herrman, vice-president of Temple Schools.

The club calls attention to the fact that Nicodemus and the rich young ruler heard Jesus, just as the woman taken in adultery and the self-righteous Pharisees.

### Drinking Father's Sin Backfires

After four youngsters had been killed in a recent traffic accident, according to *The Voice*, the father of one of the casualties vowed to kill the man who sold the whiskey to the youngsters. Upon seeking a bracer from his own liquor stocks, he found a note in his daughter's handwriting which read, "Dad, we are taking along some of your good liquor. I know you won't mind."

### Lutherans Plan New Boys' Home in Dakota

A home for boys, aged ten to eighteen, who come from broken families or are otherwise maladjusted, will be opened on a 960-acre ranch near Tolley, N.D., next Jan. 1, under the auspices of the Dakota Boys' Association. The association was organized two years ago by North Dakota congregations of the Lutheran Church-Missouri Synod.

Modeled after Nebraska's famed Boys' Town, it will be known as Butt Memorial Boys' Home in honor of Mr. and Mrs. L. C. Butt of Tolley, who donated the land and its modern buildings. The childless couple, now retired, have devoted their lives to making the project possible.

Martin Kruse, of Fargo, N.D., executive secretary of the association, said that participation in community life and helping with ranch chores will be stressed at the home, but "it won't be all work and no play." The boys will attend the Tolley grade and high schools, and will be required to attend a church of their choice.

### Chicago CBMC Buys Own Building

Chicago's Christian Business Men's Committee, parent group

in the CBMC movement, which in twenty-three years has spread throughout the United States and Canada and into countries overseas, has recently acquired title to its own five-story building in the city's Loop area. Purchase price was \$250,000. In addition, upward of \$40,000 will be spent on alterations and rehabilitation.

The venture of faith will be memorialized by inclusion of a "Faith Chapel" on the ground floor of the new quarters, from which the committee's present series of noonday services, now in their twenty-fourth year, will be held. The chapel will also be used for evening meetings for the men and women who nightly throng the area. The ministry in view, according to Frank W. Sheriff, executive secretary, will not be that of a rescue mission, but of a chapel designed to reach those of moderate means without other spiritual fellowship.

Other floors of the newly acquired building will house a Victory Center for men and women in the armed forces; "Bethel Hall," a meeting place for various Christian groups, and offices and stores for lease to Christian organizations.

### Paper Says "No Neutrality in Religion"

Citing the efforts of school authorities across the nation to attempt to maintain a neutral stand on the question of religion, an editorial in the Philadelphia Daily News points out that there can be "no neutrality in religion."

"Without religion," says the editorial, "there can be precious little education, in the full sense of the word. Without the basic knowledge of God and His laws, all other subjects become meaningless. Without the hope of eternal life, a belief in all faiths, there is no point to acquiring knowledge to work out future salvation. Without trust and dependence in the Supreme Being, all turns to dust."

"Religion has been taught in American schools for generations, without affecting, in any way, the historic principle of the separation of Church from State. Children recited the Lord's Prayer, unchanging in all faiths, and verses were read from the Bible each morning, mainly from the Old Testament, to supplement the teachings of the Sunday schools to which the pupils went only one day weekly."

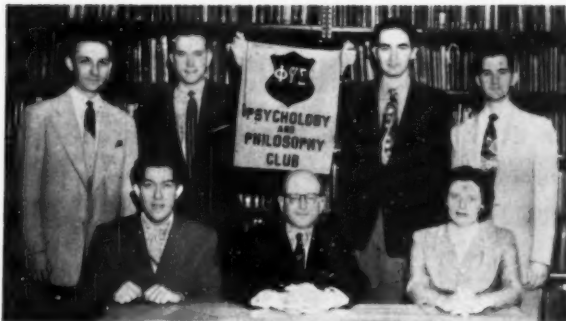
"Today's swing toward so-called 'neutrality' in the schools with regard to religion is opening a pathway into a vacuum that can be filled only with cynicism, doubt and bitterness, providing fertile ground for the acceptance of Communism, the enemy of all religion. Actually, of course, there can be no neutrality as far as religion, in the broad sense, is concerned. It was Christ Himself who said: 'He who is not with me, is against me; he who soweth not, reapeth not.'"

### Modern Inventions Aid Peru Missionaries

Missionary effort around the world is being aided by modern inventions. A case in point is provided by W. Cameron Townsend, general director of Wycliffe Bible Translators, Inc., writing from Pucallpa, Peru. He reports:

"Our brave pioneers in Peru have been coming in from their tribes the past two months. Two girls brought some seventy Indians with them, most of them Christians. They floated downstream for a week on a flotilla of eight rafts. They brought along their two-way radio and installed it on one of the rafts, with the antenna strung out across two other rafts, to let us know the time of their arrival. Two other girls brought recent converts from a tribe much farther away. This tribe had a reputation for hunting heads up to recent years and are still killers. It was a thrill to see three members of the tribe fearfully climb out of one of our planes. Indians from eleven tribes are here now and twelve Indian languages can be heard each day, counting the local language."

"Most of these Indian students and their families (over a hundred in all) will have to be transported back to their tribes in our JAARS planes. Some need a flight of six or seven hours to get home. Rafts don't float upstream! Fortunately our two larger planes will be in service for the flights. Last month our planes flew over 16,000 passenger miles. This was possible due to the fact that the Norse man is back in wonderful condition and took care of 69 per cent of this big mileage. The pilots were actually in the air only a little over sixty-five hours. If they had had to carry all the passengers and baggage in our four-place Aeroncas they would have had to be in the air about 120 hours during the month. Thus the larger plane saves in effort, time and expense, and provides greater safety."



Officers of the Christian Psychology and Philosophy Club of Tennessee Temple Schools are pictured here with the club banner. Seated (left to right): Joe Quinones of Missouri, president; Dr. John Herrmann, founder; Carolyn Bagwell of Louisiana, club hostess. Standing are Don Gokee of Michigan, publicity chairman; Art Williams of Indiana, music chairman; Gene Griesman of Georgia, secretary; and Jim Mulcke of Florida, treasurer.—Rutledge Photo

### LAM Sponsors New Orientation Camp

Missionary candidates will participate in a two-week orientation camp sponsored by the Latin America Mission. In a new step, young people who feel led to missionary work in Latin America are invited to attend sessions at Camp-of-the-Woods, Speculator, N.Y., early in June.

Kenneth Strachan, director of LAM and Horace L. Fenton, Jr., Costa Rica field director, headline a list of Christian leaders who will counsel with potential missionaries. They will discuss such topics as missionary qualifications, problems and objectives in Latin America.

### Christian Persecution in China Increasing

The first direct report from inside China, according to Dr. Byron S. Lamson, general secretary of the Free Methodist Church, has been received. It indicates that only 15 per cent of the Free Methodist churches have been closed since the last missionaries were permitted to leave the country three years ago. Dr. Lamson revealed that this report was more optimistic than he had expected.

Nevertheless, an editorial in *The Millions* reports that the persecution of Chinese Christians on purely religious grounds is increasing. It appears that on a recent occasion thirty pastors of one area of China were called for investigation. "Those who promised never to preach again were told to stand to one side. Two men did this. The other twenty-eight were taken out and shot."

### Buddhist Propaganda Floods Thailand

A strong move is reportedly being made to make Thailand a world center of Buddhism. Observers say that, apparently, religious leaders "plan to make their year 2500 (our 1957) a great event, with many new temples to be erected, some of them even now in preparation." Dr. John Toop, missionary affiliated with the China Inland Mission Overseas Missionary Fellowship, writing from Bangkok, reports that a propaganda film will be issued in the near future.

### Preachers in the News

Recently at least three preachers made newspaper headlines on the basis of being linked with unusual names and happenings.

In California Pastor Arnold A. Brown, minister for five years of the First Congregational Church of San Bernardino, received special attention when he accepted a call to Paradise, Calif., as pastor of the Craig Memorial Church.

In Germany an unidentified U.S. Army chaplain in Ulm requisitioned a replacement on his staff. The personnel section honored his request by sending Private Kenneth H. Angel, of Stockton, Calif.

And in Pennsylvania, Pastor Max Tucker, First Baptist Church, Spartansburg, led his congregation in prayer for funds to repair a seventy-year-old organ given to the church ten years ago. Finally the organ broke down completely and they discovered hidden in it three cans containing \$130 in Civil War currency—still redeemable at par! The pastor, reporting to his people, said: "It looks as though this is the Lord's answer."



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## Our Moody Readers

### Impact in London

I wonder whether you folk have heard  
of Dr. Billy Graham? We here in Lon-  
don, England, most certainly have. He's  
been with us for five weeks now and is  
half way through the greatest crusade  
our country has witnessed in this genera-  
tion.

I am just a vicar of one of the thou-  
sand or so Church of England parishes  
in Greater London (a city of eight mil-  
lion souls), but I'm within half an hour  
by public transport of Harringay Arena,  
where the crusade is taking place, and  
far too near to be unaffected.

We run a coach or two every evening  
from outside our church, and during the  
past five weeks forty coaches have car-  
ried 1,500 folk there—it has been amaz-  
ing to see the folk who have gone and  
those who have truly found Christ as  
their Saviour.

We in our parish have now had over  
forty names passed back to us from the  
crusade follow-up department, and over  
half of these are known to me to be  
standing firm and know that they are  
truly born again. I tell you, that even  
this handful has made an impression on  
our little congregation of one to two  
hundred.

But we have felt the indirect effect as  
well. Some twenty of our number trained  
as counselors, and in each case their  
Christian life and witness have been  
transformed—and so has mine!—as we  
have really got to grips with the Word  
of God and have had the thrill of using  
it to lead seeking souls to an assurance  
of their salvation.

Some of our younger people who have  
been converted have taken not only their  
friends, but their parents, and we have  
whole families turning to Christ. I know  
personally of five such families and there  
may be more. Do pray for them.

Our congregation, too, has risen by 25  
per cent during the last six weeks. But  
although this means a lot to us, what  
is a mere couple of hundred in church  
while, if everyone in my parish all came  
to church at the same time, they would  
fill Harringway Arena twice over—20,000  
of them!

Dear friends, God is beginning to work,  
but there is a tremendous need. Do  
please, PLEASE, pray for us.—Raymond  
H. Turvey, London, England

### The Unlike Likeness

I have noticed in numerous Christian  
publications that not infrequently very  
old photographs of persons are printed.  
I believe it would be well for every mag-  
azine to decline to publish any photograph  
which dates back farther than ten years,  
whether for use in connection with news  
articles or advertising.

It is rather absurd to see a picture of  
someone and upon seeing him face to  
face find that he is twenty years or more  
older than the picture suggested.—Ber-  
tha L. Sander, La Grange, Ill.

### Food for Chewing

To me it is a frightful commentary on  
this twentieth century profession if it is  
true that "Dr. Smith is above most peo-  
ple's heads and . . . could be shortened."

May I for one express my great appre-  
ciation of his *IN THE STUDY*, and while I  
may not be equipped to get it all, it is  
still of inestimable worth and it would  
be a serious loss even to shorten it much.  
It is still a popular delusion that spiritual  
growth and wisdom come like taking  
vitamin capsules.

Thanks also for "Interpreter in Dark  
Glasses" [February, March 1953], and  
for sane, spiritual material from month  
to month.—T. A. Brannen, Dallas, Tex.

### If Women Would House Clean

This is a hygienic age. But "man does  
not live by bread alone." How about  
hygiene for the mind and the spirit? In  
many homes are found dirty magazines  
and books on sex and crime, novels  
whose only objects seem to be to pro-  
duce unwholesome ideals and impulses.  
On one hand bodies are protected, and  
on the other, minds are exposed to every  
conceivable ill.

If women united through churches and  
clubs to form some organization with the  
purpose of boycotting the filthy books  
and magazines, plays and pictures, what  
a house cleaning would follow.—Annie  
G. Britan, Lansdowne, Pa.

### More on the "Giant"

Thank you for the article [February]  
"Giant in the Parlor." I was sure it  
would be pro-TV, but instead it was a  
discussion of both sides of this question.  
I liked the way it ended very, very much:  
"We need the wisdom of God to so order  
our lives that we may bring honor and  
glory to the name of the Lord Jesus  
Christ."—Buhl Rhoades, Jr., St. Louis,  
Mich.

The TV "Giant in the Parlor" seems  
to blot out the picture of our Lord, be-  
cause the two things don't go together.  
I fully agree with the lady who says it's  
just like a show. Children dance by TV.  
I know people who have two TV sets,  
one small one in the kitchen or dining  
room, so the family will come to meals.  
If part of the household must have TV,  
why not keep the noise all in one room?  
Onlookers could go there without keep-  
ing others from talking and having  
fellowship together.—Mrs. J. Van Hay-  
den, Chicago, Ill.

### Readers' Choice

I read with interest your article on  
the Babylonian creation epics. Strangely  
enough, the Tibetan people, whose lan-  
guage and customs we studied for more  
than ten years while preaching the  
gospel among them as a C. I. M. mis-  
sionary, have a widespread and ancient  
tradition that they are descended from  
a monkey who cohabited with a female  
demon.—George C. Kraft, Kaohsiung,  
Taiwan

We . . . have enjoyed the Sunday  
school lesson discussions so much we did  
not wish to be without them.—E. C.  
Wilkes, Columbus, Ohio

I have especially enjoyed the articles  
on "Know How for Better Teaching"  
and the article on available vacation  
Bible school materials. Also like the  
IDEA NOTEBOOK.—Mrs. Dorothea F. Scott,  
St. Louis, Mo.

We appreciate the fact that MOODY MONTHLY does not go in for sensationalism. The material is good, sound stuff.—Edwin R. Henry, Kingstown, Windward Islands, B.W.I.

... the articles by Van Ryn on Romans ... "When God Chose" by Freligh, "On the Road to Emmaus" by McGee ... "His Living Presence"—any one of them worth the subscription price.—L. B. Wolf, Bryan, Ohio

#### Thanks to You

I appreciate very much being one of the fortunate ones whose names have been put on the missionary subscription list for this year. When you have opportunity to thank those who make this possible, I would be glad to have my thanks included also.

You may be glad to know that we had a splendid opportunity to use the suggestion for a Christmas program which was given in your magazine, entitled, "God So Loved the World." We arranged a gospel team of four Africans and four missionaries, and went from one outstation to another during the week before Christmas presenting this message to the Swazis. We feel sure that God's blessing was upon it, and we hope to do something similar next Christmas.—Ruth Hall, Franson Memorial Bible School, Mlotsheni, Swaziland, South Africa

Readers are always welcome to share in the ministry of sending MOODY MONTHLY to missionaries and to those in the armed services. Since a considerable number of missionary gift subscriptions expire during the next three months, additional funds will be needed through the summer to carry on this work. Address Missionary and Military Gift Subscription Fund, MOODY MONTHLY, 820 North LaSalle Street, Chicago 10, Ill.

#### "Maybe Pa Will Believe"

"And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands" (Mark 14:65).

An ungodly father beat his boy to keep him from going to church and Bible school. Many times the boy came to his class in the church with marks of violence upon him. Finally, the teacher said, "I wonder that you do not run away from him!" In surprise, the boy looked up and said, "I ain't stood near as much as you said Jesus stood. If I stay home, maybe Pa will believe some time."

—Gospel Herald

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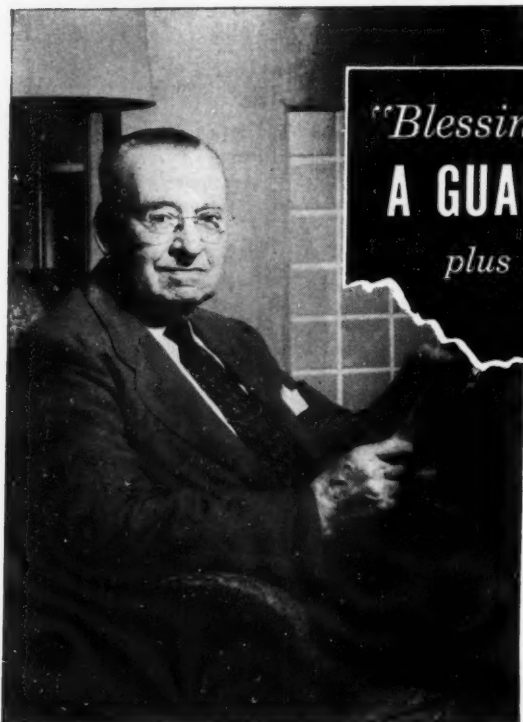
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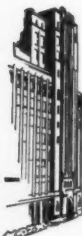


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Mr. S. looks on with interest as Mr. Carl Frizen, of **MOODY BIBLE INSTITUTE's** Department of Stewardship, explains to him just how his Moody Annuity investments are helping to support the various ministries of the Institute.

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# Editorials

## The Christian and His Times

The Iron Curtain in Europe, the intrigue and explosive bitterness of the Middle East, the bamboo curtain in Asia, racial tension, Communist advances in Africa, partisanship for Romanism resulting in closed churches and even martyrdom in Colombia, Communist activity in Latin America, devilish unbelief and apostasy in our own beloved land—all these add up to a disheartening and foreboding picture.

But the matter does not end here. The H-bomb tests that blasted an island out of existence and resulted in radio activity which affected fishermen scores of miles away present an ominous preview of what tomorrow may be. Even this fearful weapon, however, is not the end. Russian scientists, we are told, by-passing the perfecting of atomic bombs, and the making of the ordinary H-bomb, are concentrating on inventing the C-bomb. The plan is to have the first tests of this far more powerful bomb in the second half of 1955. What a dark picture!

Is the situation hopeless? Are there no signs of the working of God? Indeed there are. Thank God for victories in London and in Trinidad. Thank God for a wide-open door for the gospel in Brazil. Thank God for a large percentage of Americans attending church (though we are only too keenly aware that great numbers may be unsaved and that altogether too few churches are giving out the Word of God). Thank God for evidences of His supernatural care and control in the turning of events, in the holding back of the flood-tide of evil.

But any thoughtful person must admit that the potentiality of an Armageddon is here, and that such a conflict may be just around the corner. It is our sober belief that all that is necessary to such hostility is the rapture of the Church. When He that restraineth is taken out of the way, when the Holy Spirit resident in the Church in His restraining power withdraws, tribulation must follow. Then the temporary peace effected by the Man of Sin must explode in the awful conflict which the Bible says will ring down the curtain on this age.

This editorial is not written to try to frighten Christians. (Others, incidentally, *ought* to fear; they have no basis for hope.) Christians should not be fearful. The Lord has not appointed us to wrath (1 Thess. 5:9); He will save us from God's wrath (Rom. 5:9). We do not need to sit trembling. On the contrary, we must be up and doing! What a glorious day to be alive. What the Word of God says about coming events is not the product of disjointed, wild-eyed conjectures by religious fanatics. Holy men of God spoke as they were moved by the Holy Ghost. Any man with half an eye should see the possibility of the fulfillment of the apocalyptic judgments of God in the days just ahead. We had better get busy in the power of God.

Maybe the present scene will pass and more years of opportunity to live for God may be ours. Maybe it won't—what then?

## Fences and Fear

A most unusual news item from Los Alamos, N. M., tells the story of people who demand that they be allowed to continue to be fenced in. Since the establishment of Los Alamos as a center of nuclear research, it has been "off limits" to all but those who live or work there; only after the most rigid security check can a newcomer be admitted through its carefully guarded gates. Now it is suggested that the high fence surrounding the city be removed and easy access be made available to all who would enter. Only the buildings in which research is carried on would be restricted hereafter.

The residents of this unusual city have lived a cloistered life. No salesmen, no beggars, no thieves, not even unwanted relatives could disturb their equanimity. Now the thought of again becoming a part of the outside world is a frightening thing to many. How desirable a thing it seems to be able to withdraw oneself from the problems of an adjacent world and enjoy the security of the sheltered city where the state makes all feel secure.

The implications of this are easily seen. The situation points up the ease with which we slip into a pattern of thinking that closely parallels the philosophy of Communistic appeal to a free people. Surrender freedom, submit to control, adopt statism; the supposed result—security, freedom from fear.

Some of the once free people of the world know it doesn't work that way. They have discovered that there is no way to successfully withdraw oneself from reality; that isolation from contemporary life with its attendant problems creates greater problems. Instead of enjoying freedom from fear, they find that greater fears are born of ignorance and lack of contact with people and things.

In a rapidly shrinking world it is totally unrealistic to think that we can divorce ourselves from reality and live selfishly. Dreams may be the stuff of which life is made up, but let us beware lest waking, we find ourselves in a fool's paradise.

## Best Book on Marriage

There is a vast and largely questionable literature on the vital subject of how to make marriage work. Not only are book counters flooded, but newspapers and magazines are filled with articles on this subject. In a limited way it is a popular theme as well on radio and TV.

A little of the much that is offered is helpful; some is definitely harmful, and much is simply without real value. Thus those who seek such help may soon become discouraged at the prospect of finding the assistance they feel they need.

There is a Book, however, which has never disappointed those who have come to it with a sincere desire to find help in their marriage and a willingness to follow its counsel. That Book, of course, is the Bible. If skeptical, we invite you to read farther. What we have said is no mere platitude; it is the finding of experience.

There are good reasons why the popular approach to marriage problems so often fails to help, and why the Bible which deals with marriage only here and there can provide truly satisfying answers. While there are notable exceptions—and we would not blacklist the sound and worth-while material in this field—the common trend in secular writing is to deal with surface factors. Thus we find books devoted to what the husband and wife should do, rather than what they should be; books which offer psychological alibis or nostrums for selfishness, bad temper or lack of self-control, instead of dealing with the attitude of heart; books which deal shamelessly with techniques for exploiting sex apart from its God-given role in family life. Such approaches cannot go to the root of marriage failure, for the root is personal sin.

The Bible deals with the hidden things of the heart which spoil a marriage at its source. For that reason the young person who has read the Bible and been led through it to faith in Christ is prepared for marriage in a way the non-Christian can never be.

Husbands and wives who have only casually read the Bible will be amazed at the instruction in its pages concerning marriage if they will search the Word of God purposefully and obey its teachings.\* It will teach them what marriage is and should be. It will guide them in their relationships to each other and to their children. It will instruct them in their obligations. Above all, they will be helped in looking continually to the One who alone can make their marriage and all their life together blessed and meaningful and satisfying.

Thus those who are about to begin married life and those who need to make a new beginning in their home relationships can do no better than to look definitely and purposefully and confidently to the Word of God. Let them resolve to seek counsel from it singly and together, and to make it the center of daily family worship. In it they will find the help for which so many seek.

### Far-Reaching Prayer

Many Christians tend to pray much as they water their lawns—so that all the blessings fall back in their own dooryards.

God's view of prayer, however, is that it should reach out—beyond our own family circles, beyond our own churches and communities, even beyond the missionaries we know and the ministries in which we have particular interest. This, of course, does not mean that we are to neglect the needs close by, but we are not to confine our praying to them.

Praying for "all men" and for "men in authority," as we are told to do in I Timothy 2, is a blessing because it makes us co-laborers with God in a special way. It is an important responsibility, because "there is one God, and one mediator between God and men, the man Christ Jesus." Since there is none other name under heaven whereby men can be saved, the compulsion is laid upon us to pray that God will remove the spiritual blindness from men's eyes everywhere, that they may discern their

\*The first and basic teaching of Scripture is that man is sinful and must receive Jesus Christ, God's provision for man's salvation and spiritual transformation (Rom. 3:23; I Cor. 15:3,4; John 1:12; 3:36; I John 5:11-13, etc.).

### Coming Next Month

#### WHY COMMUNISM HATES CHRISTIANITY—

Is the Communist attitude toward Christians changing? Writing on the basis of first-hand contact with Communists in China, Missionary James R. Graham explains why Communism and the Christian faith can never be reconciled.

#### DOES YOUR CHURCH CARE FOR ITS SERV-

ICEMEN? Violet Trato Pearson tells what denominational groups and individual churches are doing for their men in uniform—and what your church can do.

#### WEAK LINK IN WORSHIP—What's the matter

with our worship services? Often the fault is traceable to the songs we sing and how we sing them. Next month's "Search for Lost Treasure" points the way back to more effective use of the great hymns of the Church. Also coming: another hymn story by song leader-soloist Al Smith.

desperate need and respond to the gospel message.

If your prayers have been staying too close home, read I Timothy 2 and adjust your prayer life accordingly.

### Two Servants Go Home

Recent word from widely separated parts of the globe has brought news of the homegoing of two of God's servants known to many MOODY MONTHLY readers—Dr. T. A. Lambie, veteran medical missionary, in recent years director of a tuberculosis hospital in the Hashemite Kingdom of the Jordan, and Jock Troup, Scottish evangelist, who for some months had been on one of his numerous evangelistic tours through the United States.

Although God had led them in different directions, there were many points of similarity in their lives. Both knew an unceasing burden for the souls of men; both had gone far from their homelands in obedience to the Lord's leading, and both were still active in His work at the time of their home call.

For Dr. Lambie the Lord's way led into the Anglo-Egyptian Sudan, on into what is now Ethiopia, and eventually to the Holy Land and to his more recent work near Bethlehem. His labors took him on muleback and on cranky steamers in subtropical areas, to the court of Emperor Haile Selassie (to whom he was personal physician) in Addis Ababa, to bombed cities and villages of Ethiopia during the Italian invasion (when he was head of the Ethiopian Red Cross), into homes of wealth and into the filthy, cheerless tents of Arab refugees near Bethlehem.

A year ago the editor was privileged to visit him in Jordan and to see something of the work with which he was associated, the work of the Independent Presbyterian Board among Arab refugees, the school for the blind in which he was keenly interested, and the tuberculosis sanitarium ten miles south of Bethlehem which was his special responsibility. More recent visitors from Moody Bible Institute (who saw him three days before his death) report that in spite of failing health he was alert, rejoicing in the Lord and still carrying on the work which God had given him to do.

Jock Troup has likewise known great privilege and usefulness. For him God's way after conversion led first to ministry among the fishermen of his native Scotland, on to the Glasgow Bible Institute, to itinerant preaching throughout the British Isles, and to the post of superintendent of Glasgow's Tent Hall, one of the largest rescue missions in the world. While there he directed the feeding and helping of thousands of poor each week, speaking to as many as two thousand at weekly Saturday evening services. He first visited the United States in 1937 and toured the country as a member of the Moody centenary celebrations team. Since that time he has made several evangelistic tours throughout the country, frequently under the sponsorship of Moody Bible Institute.

In Spokane, Wash., at the Knox Presbyterian Church, he began a series of meetings on Easter evening by teaching the congregation the chorus, "Just a little longer . . . and we'll meet Him in the sky."

He then read the Scripture lesson, John 2:23-3:18, and with Mrs. Troup in the congregation began his message on Nicodemus' interview with the Lord. The message as he had planned it remained unfinished, for with the words, "Ye must be born again," still on his lips he collapsed on the platform.

We who are left will miss these men of God as they have gone from our presence. But for such servants—as for all who are faithful—their entrance into the presence of the Lord can only be a time of unspeakable joy and great rejoicing.

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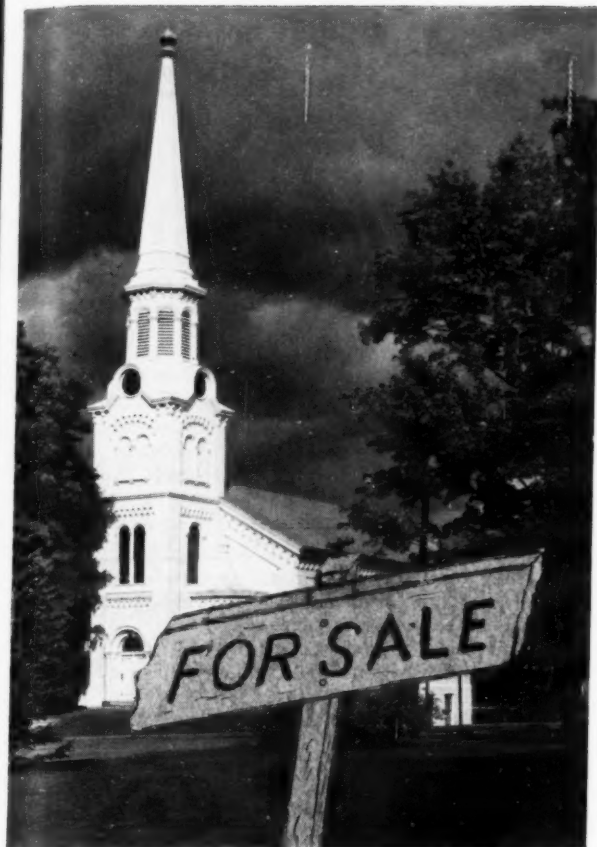
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Devaney photo

*Are you . . . for ease . . . or pleasure . . .*

*or the satisfaction of having*

*your own way . . .*

# Selling Your Church?

By ROY L. LAURIN



**T**HE church is a divine institution, but we destroy its value to ourselves and its power in the world when we assume that we can attend it when we please, support it as we care to, and be responsible to it on our own terms.

The local church to which you belong ought to have your loyalty. This loyalty should be reflected in your giving and attending. It should be reflected as well in your attitude of submission to the doctrines and disciplines of the church.

I fear the great weakness of congregationally governed churches lies in this direction. These are the churches of a democracy. But no member of this democratic church can rightly say for himself what is to be the measure of his loyalty. Those who attempt to do so will find that God will invoke spiritual sanctions against them—sanctions that will be realized in this world in a barren spirituality and in the next world at the judgment seat of Christ.

The story of the early Church is not the story of fair weather Christians, but the story of martyrs. History bears out the fact that the Church has always been the strongest when its membership qualifications have been the most strict, its obligations keenly felt.

Your church membership today like-

wise implies certain obligations. How are you meeting them?

♦ MANY church members are so faithful in attending service clubs that if they miss a luncheon they will go to another club and make it up. Not so with their church. These same individuals, many of them, will go when they please, when the occasion suits and if the weather is favorable.

Church members pay regular amounts for taxes, clothing, automobiles and dues to lodges, but only a minority are willing to give regular amounts to the church on the basis of the well established principle of the tithe.

Church members by and large respect the laws of the public school concerning absenteeism, but they do not have a similar respect for the claims of the Sunday school. Instead, they drag their children off to the beach or the mountains any time fancy pleases without regard to the Sunday school instruction their children therefore miss.

Church members are careful and efficient in secular employment, but how many will consistently give time and effort to carry on the work of the church—this in spite of the fact that the church depends almost entirely upon volunteer workers who have a sense of dignity and

[Continued on page 57]

Dr. Laurin is pastor of the Eagle Rock Baptist Church, Los Angeles, Calif.



# Lifeline



"Hello, Frank, this is Bob Hart." Missionary Frank Mathis talks to associate in plane, to wonder of Ecuadorian boy.

Plane on a string. Instructors at Moody Bible Institute test contact method preparatory to teaching it to student pilots.



Now . . . because of prayer, a bucket and a quarter mile of string . . . help for lonely missionaries need never again be out of reach 800 feet straight up!

**P**ICTURE a missionary deep in the equatorial jungles of South America, desperately ill and in need of help. Several days have already gone by since the native runners left the missionary's small thatched hut on the edge of the clearing and darted into the dense jungle with an all-important note carefully wrapped in a leaf.

If the messenger makes the four-day journey to the telegraph station quickly, if he delivers the message safely and it is properly transmitted to mission headquarters, a plane will be sent to his rescue. There is no place to land, but the pilot can parachute penicillin to him along with instruments for administering the drug. His illness need not be fatal—if the medicine reaches him in time.

The missionary's strength is almost gone when the drone of a plane finally rises above the jungle noises. He prays. In a few minutes the little plane is circling the clearing. He prays again. If the pilot misses the clearing, the medicine will be swept down the river or lost in the top of some giant tree. If the parachute doesn't open, the vials of medicine will be broken and worthless—and without medicine he will die.

♦ The plane above sounds very close now. If he could only get a message to the pilot! Rolling carefully out of his hammock, he staggers weakly to the door of his hut. Squinting desperately in the brilliant sunlight, he strains his eyes, looking for the little white puff of a parachute that will be the first indication of the pilot's marksmanship. There will be no way of telling him to try again if the first attempt fails. At best another runner might bring the plane back again in a week, which would probably be too late.

Now the natives are pointing up and shouting excitedly. Something is falling, but there is no parachute! . . . and it's off toward the river. It is going to miss.

It must be very light, it falls so slowly. Uncanny! It is drifting against the wind, toward the clearing. It's coming closer. It hits the ground on the far side of the clearing no harder than something dropped from shoulder height. The natives converge on it, yelling like children. Suddenly they recoil and dart back.

Mustering all his remaining energy, the missionary reassures the natives. Cautiously they return, and pick up the object to bring it to him. As they approach he notices a line from the object disappearing straight up. But there is no tree overhead.

Then the natives hand him a small canvas bucket, still attached to the line. Strangely, the "feel" of the line tells him that somehow the line is still attached to the plane. But the line stands straight while the plane continues its circling. But this is no time to wonder about details. In the bucket is a

Nate Saint is a veteran pilot-mechanic with the Missionary Aviation Fellowship. He is now serving in Ecuador, South America.

# from the Skies

By NATE SAINT

package which he knows must be his medicine, along with this note:

"PLEASE JOT US A NOTE ON THE ENCLOSED PAD. LET US KNOW WHAT YOU NEED AND HOW SOON. DON'T FEEL RUSHED. WE CAN WAIT FIVE MINUTES IF NECESSARY. HOLD THE BUCKET OUT STRAIGHT IN FRONT OF YOU AS A SIGNAL WHEN YOU ARE READY TO RELEASE IT. THEN DON'T LET GO UNTIL YOU FEEL ABOUT A FIVE-POUND UPWARD PULL."

It seems impossible, but he pencils a note and holds the bucket out in front of him. Suddenly the plane straightens out—begins to disappear. The pilot has given up! No, there's a pull on the line, and almost before the missionary knows what happened, the bucket is snatched from his hand. It accelerates smoothly and is soon a tiny speck trailing behind the plane.

♦ MANY, many times I have wished something like this could really happen. Often as a pilot serving missionaries I have swooped low past some lonely outpost and tried to make out makeshift signals of distress. Often I have been very close—and yet very far away—from those who needed help.

Once in eastern Ecuador I circled over a clearing much like the one we have just imagined—only this time I had no magic bucket. I parachuted penicillin that might have saved a sick Ecuadorian's life, but the 'chute didn't open. It fell in the clearing, but hit quite hard. Natives surrounded the dropped package, and then made room for one of their number to stretch himself on the ground, face up and arms outstretched.

What would you have guessed such a signal to mean? Were they telling me that they needed more medicine, or that the man was dead already? I had no way of knowing.

Today I am thankful beyond words that missionaries in the jungles can reach into the air as it were and receive life-giving medicine and supplies from a circling plane. And I am thankful that they in turn can send written messages to the pilot circling overhead. This article is the story of how God led us to a canvas bucket on a cord.

♦ WE of the Missionary Aviation Fellowship knew the need for working out some simple way of air-ground contact—that the right answer would almost certainly save missionary lives. My wife and I had prayed for guidance along the shortest route to the answer—if there were an answer. Now as we studied the several possibilities and the difficulties which went with each, we decided to begin by trying the simplest possible solution.

We began by buying about 1,500 feet of cord and a little canvas bucket. Then taking another missionary along to manage these items of equipment, we took off for our first tests. The bucket was tied securely on one end of the cord and lowered from the window of the plane. One end of the line was tied to the plane so there would be no unanticipated complications if the line should become snagged. It would simply break.

While Henry was letting out the line, I circled about 1,000 feet. The circles had to be large ones, but now with the bucket some 1,500 feet behind us, we were ready for the test.

I banked and turned more sharply, gradually making the circles smaller while we watched the bucket. Like an obedient caboose on the end of an invisible train, it followed in our wake. Finally, strange as it seemed, the bucket was directly opposite us, though a little lower, traveling in the opposite direction! It seemed completely independent, just mimicking our pattern of flight.

[Continued on page 31]



Henry Walton, MAF layworker, catches the bucket. MAF Photos

The researchers: Henry Walton, Nate Saint and Dan Derr with equipment used in developing method of plane-to-ground contact.





Look, a real tent! Camping should be an adventure in outdoor living. Paul's photos

# What You S

- as a parent
- as a group leader
- as a counselor
- as a new  
camp director

By Eunice Russell

**M**ORE than four million persons, most of them impressionable school-age children, will go to camps this summer. Theirs will be the fascination of winding woodland trails, the soft swish of canoe paddles, the sound of rain on cabin roofs, the glow of dying campfire embers on a still night. At camp they will discover—or rediscover—the zest of living outdoors, of learning new

skills and making new friendships.

As in other areas, camping is coming to occupy a larger place in Christian activities. Churches are buying camp sites, renting camps for short periods of time, or sending their youngsters to already established camps. Meanwhile more and more parents are considering Christian camps in their plans for their children's vacations.

Small wonder, therefore, if you find yourself asking some pointed questions about camps this summer—as a parent, a leader in your local church or Sunday school, or even as the somewhat bewildered director of a fledgling camping program. This article is therefore being written to answer some of the problems which will probably be asked most frequently this summer.

## Soooo . . . You're Looking for a Camp!

If you are a parent, one of the first problems you will probably face is that of finding the right camp for your young son or daughter. This is an important matter.

Miss Russell is national camp secretary for Pioneer Girls, with headquarters at 5534 W. Addison St., Chicago, Ill.

The Clarks sent their daughter Judy to camp for two weeks last summer, and the reward was all they could have asked. She returned the picture of health and fairly bubbling over with the joy of a deeper spiritual experience gained through her camping experience. But the Fosters did not fare so well.

"I wish you could see Dorothy," Mrs. Foster remarked in the grocery as she encountered Mrs. Clark. "She's actually nervous from lack of sleep. She said the counselors were off some place and didn't care whether or not the kids stayed up a little late. I thought we were right in sending her where we did, but now I wish



# ou Should Know About Camps

we'd chosen the camp where you sent Judy."

Both Mrs. Foster and Mrs. Clark learned that it does make a difference what kind of camp you choose. Through experience they learned to look for certain things in a camp and to make their selection accordingly. The following are major considerations:

1. *Will your child be happy and well cared for?* Here very practical considerations enter in—housing, sanitation, diet, camp personnel and the over-all camp program.

Several specific items on which it is well to check are indicated in the accompanying check list. Some of the information you will want can be obtained through the descriptive literature sent out by the camp. Other information may be obtained in a frank talk with the camp representative. If you can visit the camp in person, so much the better. In addition, if possible have a talk with the parents of a child who has attended the camp in question and with the camper himself.

Safety, health and sanitation should be well toward the top of the list of things to check in choosing a camp. If campers are required to pass a physical examination before acceptance, that is a good sign. Sanitary provisions should be adequate and beyond reproach. Good food is vital. A poorly balanced, starchy diet may mean low fees, but it does not make for a healthy, happy camp experi-

ence. Remember, there is always a reason for low fees. Be sure you know what that reason is.

Being happy is an intangible matter, but it is as important as sanitation and diet. Thus how Johnny or Jane will live is worth full consideration. Look for the camp where he or she will be a part of a smaller group in a cabin or cottage.

2. *Will your child be treated as an individual?* Going to camp can be a harsh awakening to a child if he finds himself only a cog in a huge machine, which requires him to wake, sleep, eat and play at certain hours through a long, tiring day full of new experiences.

Much will depend on the camp counselors. Are there enough counselors so groups can be fairly small? Who are the counselors? How are they selected and trained? Are they emotionally stable and mature? Do they love youngsters?

Take a good look, too, at the camp program. Is it flexible? Perhaps you want to send Betty to camp because she is afraid of the water and because she needs to learn how to get along with other children. But the family down the street may send Gloria to the same camp because they want her out of the way while they vacation with friends. As a result, Gloria may need help with a tremendous inferiority problem. The camp program should be flexible enough to meet both her need and Betty's.

3. *Will the camper be encouraged to learn how to get along with others?* Not

infrequently camp is a child's first experience in community living. In camp he must give and take or be a misfit. The camp program should therefore help your boy or girl in this respect.

4. *Will your youngster make definite progress in worthwhile skills?* After his time at camp, Johnny should be able to show the right way of doing such things as chopping firewood, swimming a new stroke, or paddling a canoe. He should have picked up other important know-how, such as caring for his own clothes, making his own bed ("with square corners, Ma!").

5. *Will your child return to you having drawn closer to the Lord and having learned something new and vital about his relationship to Christ?* Not only should the camp you choose have a sound program of Bible study and instruction, but it should help the camper apply the truths he has been taught in Bible study class. In our Pioneer Girls' camping program, for instance, we have felt that this should be a major point of emphasis. All camp activity should point toward making the camper aware of the importance of the Lord in her life.

The camper should also see a Christ-like example in the person of the counselors. For in one week's time the counselor has more than twice as many hours with a youngster as his Sunday school teacher gets all year. The camp aim and program should be such that this opportunity is fully used.



Pioneer Girls' photo

## Soooo . . . You're Taking a Group to Camp!

But perhaps you will be responsible this summer not for one camper, but for several. In this case, of course, you will have even more reason for checking such things as health, housing, sanitation, food and over-all program. Thus the principles outlined above will still apply.

In addition, however, you will have a

class of girls to camp, she was disappointed. Experiences and decisions made there seemingly melted away once the girls were back in their accustomed niches. The following year, Mrs. Allen and the camp counseling staff made it a special point to see that spiritual les-



Camp should teach new skills.

responsibility for seeing that members of your group get the most out of their camping experience. These are points to keep in mind:

1. *Relate the Bible teaching at camp to everyday camp situations.* The first

sons learned were applied in the girls' relations with each other in their cabin, at swimming and throughout the camp day. In your group the appeal should be to the mind and will as well as the emotions in study times and at campfire.

2. *Develop the devotional life of the individual.* Camp provides opportunity for helping young people develop the habit of daily devotions. Make sure that the daily schedule allows time for personal Bible reading and prayer; encourage campers to apply what God has given them in these times; be quick to offer sympathetic, understanding advice and counsel in meeting personal problems in the light of God's Word.

3. *Allow as much choice of activity as possible.* Since every camper's need is different, this is important. Wherever possible, see that a choice of recreation is provided, a choice of which type of handicraft or which type of nature study is to be followed. Be sure the schedule allows sufficient free time.

4. *Center activities around outdoor living.* Camp should be unique, distinctive—an adventure into nature and campcraft skills. Some of the purpose of camp is lost if it becomes a glorified school playground. The opportunity to bring God into the consciousness of every boy and girl all day long is available in a wonderful way at camp. Overnight hikes, canoe trips, breakfast cookouts, a nature museum where interest thrives—all are marks of "real camping."

5. *Relate activities to the Christian life.* Campers should learn that developing strong bodies by swimming and horsemanship is glorifying to the Lord who made our bodies to be used for Him and to be indwelt by His Spirit. They should be aware that developing skills and winning friends have an important place in equipping them for serving God in whatever way He chooses.

6. *Keep the discipline positive.* Prevent bad behavior and there will be little need for corrective discipline. Be a real leader. You should be the embodiment of fun, personality and good judgment to your group.

## Soooo . . . You're Going to be a Counselor!

Perhaps you've been asked—or drafted—to be a counselor. If you're to be at a full summer camp, you've probably had experience or instruction. But if you're to serve in a short term camp, some suggestions may come in handy.

1. *Recognize the personal qualifications.* Camp counseling demands tact, personality and maturity. It calls for hard work. If at all possible, you should have some knowledge of sports, crafts, nature and camping. Above all, to serve as a counselor in a Christian camp you should be living a consistent, stable Christian life. This means, of course, daily time with the Lord, a heart knowl-

edge of the Bible, and the desire to point others to Christ as Saviour.

2. *Know your group.* Find out what you can about each camper. The director should be able to tell you something about each one. Analyze them quickly—discover their needs, their interests and what your approach to each one should be.

3. *Remember that you're teaching all the time.* How you live before your campers is your most effective way of indirect teaching. You will teach by the way you settle cabin disputes, by the way you play volleyball, by your conversation at dinner. Be alert also for natural opportunities in the everyday

program to demonstrate God's power and planning in nature, His love and care for all creatures of the woodland, His minute provision for human need.

4. *Develop a taste for outdoor living.* Real camping centers around rugged living, and you must genuinely enjoy such life if you are to be a successful counselor. Some of the most opportune occasions for giving spiritual help may come on a canoe trip, an overnight hike, a breakfast cookout or nature hike.

5. *Adjust quickly.* Camp is no place for petty jealousies, resentment or hurt feelings, especially on the part of counselors. Keep yourself free from such per-

sional things if you want to help campers solve their problems.

6. *Love your kids.* This is basic. Learn

to like each one and to like to spend time with them. Your youngsters will be quick to detect a "professional" attitude and

will be aware of your real attitude if you continually prefer being with company of your own age to being with them.

## Soooo . . . You're Going to Direct a Camp!

But you may have been given even a bigger job—that of directing a church or organizational camp for a week or two. What then? Of course the problem is too big to be treated fully in this article, but here are a few highlight suggestions—things you should not overlook.

1. *Check the camp site.* Does the site have the makings of a good camp in terms of waterfront, woods, and location? Does it have enough acreage to give room for roaming? (Most agencies agree on approximately one acre per camper.) Are buildings in a safe and healthful condition, properly screened and ventilated? Make sure the water supply is adequate and free from pos-

sible pollution. Check sanitation, if possible with a representative of the state health department.

2. *Plan your program carefully.* Keep your aims clearly in mind and allocate your time carefully. Allow ample time for rest.

3. *Choose your counselors with care.* Get the best. Make sure they know exactly what their responsibilities are and how to meet them. Over and over again our experience in the Pioneer Girls' camp program has proved that a camp will be just as effective as its counselors.

4. *Plan for safety.* Make and enforce plans for strict supervision of water

sports. Check and eliminate possible hazards (such as uncovered wells, poison ivy, etc.) in the area. Arrange for a nurse to be on duty, and for a physician who will come on call. Consult an insurance representative about camp insurance.

\* \* \*

One final word. Whether you are a parent, group leader, counselor or director, it is true that camping is what you make it. The way you meet your camp responsibilities this summer not only will affect the campers under your care, but will in a large measure determine the standards of Christian camping. Let's keep them high. END

## Checking Up on Camps

### A Check List

By EUNICE RUSSELL

#### THE CAMP SITE ITSELF

1. Is it a real camp location—not just a duplication of the school playground? Does it have wooded acreage, meadows, plenty of room to roam in, around one acre per camper?
2. Is it free from such hazards as railroad tracks, highways, ravines, cliffs, etc.?
3. Are the cabins and other buildings screened and ventilated? Are the sanitary facilities in proportion to the camp's size?
4. Is the water supply safe and of adequate volume?

#### HEALTH FACTORS

1. Is the area where food is prepared and served clean and free of flies?
2. Is milk pasteurized?
3. Is a registered nurse on duty at all times? Does she check campers regularly?
4. Are the menus well balanced? (Ask to see a sample day's menu.)
5. Are all campers checked by a doctor just before coming to camp?
6. Is there enough rest at night, an hour during the day, and other times of leisure during the activity schedule?

#### SAFETY

1. Are campers well-supervised by trained lifeguards while in the water? (Red Cross requires one lifeguard for every ten persons in the water.)
2. Is a counselor definitely responsible for every activity so that campers are always adequately supervised? (American Camping Association standards require one counselor for every eight campers.)

#### PROGRAM AND STAFF

1. Is the camper allowed to choose his activities? To what extent?
2. Are there no more than eight campers to each cabin unit supervised by a counselor?
3. Are most of the counseling staff college age or older? Were they trained by the director before camp opened? How were they selected?
4. Are activities planned in such a way as to definitely give prominence to the teaching of outdoor camp skills, rather than placing an emphasis on playground type activities which can be learned at home?
5. Can you find out from previous campers the general spirit of camp? Is morale high? Are campers in general contented and happy?

#### SPIRITUAL EMPHASIS

1. Are Bible classes in small groups, preferably each cabin with its own counselor, so that individual attention to specific needs is made possible?\*
2. Is the bulk of spiritual instruction and counseling in the hands of the counseling staff rather than delegated to one or two persons appointed as "Bible teachers"?
3. What evidences can you gather from observation of former campers that campers learn to apply spiritual truths and have a definite carry-over of spiritual learning after camp is over? Are there many instances of marked spiritual growth due to camp? What indications do you find that camp decisions are *deep* and *permanent*?

\* Some camps prefer to place their Bible teaching in the hands of one or two special teachers who meet with campers in large groups. The author, however, is strongly persuaded that small group instruction in the hands of the counselors is preferable.





*Institution ordained of God . . .*

*what could be more Christ-honoring*

*for a Christian than to make hers a . . .*

## Wedding With a Witness

By Betty Zimmerman

**H**AVE you ever had that let-down feeling while attending a wedding where the ceremony seemed rushed and meaningless? Has the rendition of some song in Latin left you bewildered? It was just such situations that made me decide something should be done . . . thus this article.

A wedding is a wonderful occasion to indirectly give a Christian testimony. Wedding vows performed in the "presence of God and this company" can make an impact for Christ. With proper forethought and planning the whole ceremony, from the decorations used and the clothing worn on down to the closing benediction and bridal kiss, can be Christ-honoring. It is up to the bride

to determine to make it such.

How? When I first thought about this article more than a year ago, I had my own ideas, of course. Some were the outgrowth of my own wedding experience. Others were the result of observation and increasingly strong convictions. But these ideas have in turn been checked with recognized authorities in the Christian etiquette field. With the benefit of their advice I feel the following suggestions can be relied upon.

First, consider the decorations. The bride's budget is a guide on this item. Should a church be decorated as for a festival? I think not. One wedding I attended was in a church where big ivy rings were hung all around the walls,

even in the front of the church, and huge bells were hanging at every window. It was a lot of work, but to what end? Was the Lord honored in it? Very little. Rather, it detracted from the ceremony.

Lovely flowers, revealing God's creative work, certainly add to the setting for a wedding, but they need not be elaborate to be beautiful. If it is an evening wedding, simple floral arrangements and candlelight glow give an atmosphere of expectancy for the important marriage vows. My own February wedding had much greenery but almost no flowers at all. White flowers are traditional and very lovely, but colored

[Continued on page 72]

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# You, Too, Need Recreation

By Frederick A. Tatford

*Christian effectiveness*

*depends in part*

*on continual refreshment.*

*Are you meeting this problem*

*in your own Christian life?*



Just as sleep comes regularly to renew the strength and refresh the body, so periods of relaxation are necessary to well-being. Louis C. Williams Photo

THE disciples had been very busy teaching, preaching and performing mighty deeds in the name of their Master, and they returned joyfully to give Him a report of their activities. Wonderful things were being accomplished and it seemed just the moment to sally forth with the message that would overcome. Instead—doubtless to their utter amazement—He bade them to come apart into a desert place and rest awhile (Mark 6:31).

It must have seemed of all things the least desirable or advisable. If ever there was a moment to strike, it was surely then. With all their new-found zeal and enthusiasm and their sense of inspiration and power, they would probably have been glad to put all their energies into the preaching of the gospel. Yet the Lord bade them come and enjoy a brief seaside holiday. Accordingly, whether reluctantly or willingly, they turned away from the crowds to embark on blue Galilee and set sail for the other side.

The clamant multitude was left behind them, the toil of the day was forgotten, and they gave themselves up to the enjoyment of relaxation. Reviving breezes fanned them, the azure sky bent

in beauty over them, the blue waters of the lake gently lapped their boat as it glided slowly and peacefully toward the distant shore. The quiet tranquillity restored their own calm, and the presence of their loved Master brought its own comfort and bliss. It was no mistake the Saviour had made. If they were to be reinvigorated and refreshed for His service, rest and freedom from life's cares were an absolute essential.

✦ It is ever so. Unrelieved labor ultimately saps the energy and frays the nerves; it destroys resilience and blunts the edge of keenness, and leaves the overworked one jaded, careworn and weary. Just as sleep comes regularly to renew the strength and refresh the body, so periods of relaxation are essential to well-being. Constant work—even spiritual work—without relief can end only in a breakdown from which recuperation may be difficult.

All work exercises and fatigues the mind and body to a greater or lesser extent. Spiritual work, however, often creates a greater tension than secular work and leaves greater tiredness. All who are active in any sphere, therefore, need periods of recreation. The problem for the Christian in this matter is twofold: (1) how much time should be given to recreation, and (2) what kind of

recreation should it be?

Allocating the right amount of time to recreation is in itself no easy problem. There are four principal spheres of human activity—the spiritual, the physical, the mental and the emotional, and each of these demands satisfaction. To be effective and efficient, the Christian's life should be balanced and properly proportioned. While it is true that, because of the new birth, life has been completely reorientated, the basic needs of life remain; it is still necessary for life's purposes to be fulfilled in each of the spheres just mentioned.

✦ The total amount of time over which you exercise control is limited by several factors. Home responsibilities cannot be ignored. Social obligations also make their demands, while business in most instances makes even greater claims. Certain other demands on time are inescapable. But what should you do with the remainder of your time over which you have some control?

It is patent that the first claim is that made by the spiritual. What part of life should be given to spiritual activities and exercise? Obviously there must be a deliberate setting apart of time for communion with God, for prayer and Bible study. Quite as plainly, the be-

[Continued on page 53]

A British civil service worker, Dr. Tatford is editor of two evangelical periodicals, *The Harvester* and *The Advent Witness*. He is also the author of several books.

Begin your conference vacation with the resolve to be thoughtful of others and you'll never need worry about your welcome



*There are good reasons why  
some folks wear out their welcome  
the first day . . .*

*Will any of these reasons spoil  
your conference stay this summer?*

# How to Enjoy a Bible Conference Vacation

## II. Mind Your Manners

**S**OMEONE has said, almost as truthfully as pointedly, that "manners are things other people miss when you don't have them." Your manners will have an important bearing not only on the folks around you at conference this summer, but also on how much you enjoy your Bible conference vacation.

By manners, of course, we mean more than the proper handling of knife and fork and how to eat soup in inoffensive silence. We're thinking of thoughtfulness in your relations with other people. If you have it, such consideration will show in a score of ways. Without it you'll quickly wear out your welcome at any conference and probably spoil an other-

wise red letter vacation.

Let's get specific on this important point. If you have a good forgetter, jot these suggestions in your notebook and run through them at least once or twice during your Bible conference stay. First of all—

**BE FRIENDLY!** That belongs at the top of your list and in the forefront of your thinking. If you don't want to speak or be spoken to, find yourself a remote island on a remote lake in a remote corner of the north woods. But if you're going to a Bible conference, bear in mind that no small part of the enjoyment of your experience will probably come from fellowship with new friends.

Do your part by going at least halfway in meeting folks, in getting into the swing of conference activities, and in taking new people into your own group. Of course this does not mean that you can't—and shouldn't—find time for being alone or for quiet fellowship with close friends.

**DON'T BE A CLINGING VINE.** This point belongs on your list because there's such a thing as overdoing friendliness. Watch out especially for the habit of attaching yourself like a barnacle to some favorite speaker or conference guest. Incidentally, it's a good rule not to depend on any one person or group for fellowship. Make friends wherever you





Bear in mind that no small part of your enjoyment at Bible conference comes from fellowship with new friends. Devaney photo.

It's a good rule not to depend on any one person or group for fellowship. Instead be the kind of person others seek out part of the time.



are, be pleasant, show an interest in others and your friends will seek you out at least part of the time.

**OTHER PEOPLE LIKE TO TALK**—about their favorite Sunday school teacher, their favorite gospel broadcast, even their operation. So spend at least part of your time with others in just being a good listener. (It's surprising how much you can learn when your mouth is in neutral and your ears are adjusted for listening!) Be careful about interrupting others or falling into that annoying habit of finishing other people's sentences for them. Don't try to dominate your group; concentrate instead on helping bring out the testimonies and personalities of the less aggressive members in it.

**KEEP AN EYE ON THE YOUNGSTERS.** Of course they're darlings, but you'll have to admit that there are times when the children even get on your well seasoned nerves. Older people especially are likely to be sensitive to noise and boisterousness. An occasional admonition will certainly be in order, but it's a good idea to give the youngsters a lift by helping them find interesting things to do. Unless the conference provides a full-to-the-brim program, work in at least a treat or two a day for them especially—a tramp in the woods, a long row on the lake, a side trip to some nearby point of interest. Anticipate the problem by bringing a new tennis racket or some other means of recreation. Incidentally, a Bible conference is a good time and place to teach your boy or girl to be considerate of others.

**PAY YOUR OWN WAY.** Circumstances differ, of course. If you are the guest of a friend, either for the entire conference or for a special occasion, accept kindnesses as graciously as you would offer them. In general, however, if you are with a group, make it a point to pay your own bill or to pick up the check part of the time. A little independence here is not amiss if combined with tact and kindness.

**KP FOR YOU? WHY NOT?** If you

Do your part by going at least half way in getting acquainted. Devaney photo.



are with a group, be sure to do your share of the work—in fact, a little more than your fair share. That sweet soul who says she "likes to do the dishes" probably will not mind giving up her place at the kitchen sink occasionally. Remember, you might get away with shirking this time, but even though you did, you'd probably not be asked to come again. Besides, it's fun to work when everybody helps. This holds true even when it's a family party. Keep in mind that Mom might possibly enjoy extra time and freedom, too.

**DON'T BE A TEN O'CLOCK SCHOLAR.** Sure, you're out for a vacation, but showing up from three to ten minutes late for the various conference sessions won't really add to your enjoyment. On the other hand, your late arrival may possibly be a real annoyance to other people. Try working on an ahead-of-schedule basis, allowing plenty of time to get where you're going and then a few minutes extra for preparing yourself for that particular session. Why devote your vacation to cultivating ulcers—either for yourself or others?

**QUIET, PLEASE!** Of course we don't mean to be absolutely quiet all the time, but when others are likely to be sleeping, resting or enjoying conference sessions. If you have night owl habits, be

especially careful—about loud talk, about using your car, about your radio or musical instrument. Remember, sound travels easily where walls are thin, windows are open and buildings not too far apart.

**DON'T BE A CLUTTERBUG!** Leaving a trail for others to follow may fit in with a course in campcraft, but a trail of paper cups, watermelon rinds and pop bottle caps pleases no one. Figure it out for yourself: if every one of the thousand or two persons on the camp grounds were to leave just one Dixie cup or pop bottle lying around a day, what would the grounds be like by the end of the week? Better brief the family on this point—and set them a good example.

**RULES ARE NOT TO BREAK.** Yes, you'll probably find at least a few rules. First, make it your business to find out what they are; then make up your mind to follow them to the letter. They're not designed to frustrate guests, but to keep things going smoothly in the conference grounds community. In the long run they'll help you and others get the most enjoyment from your time there. And you'll go up—or down—in the estimation of your fellow conferencegoers on the basis of how you keep the rules—or fail to keep them. [TO BE CONCLUDED]



Sea of Galilee near Capernaum. Somewhere along the shoreline, a memorable breakfast and a gentle preparation for devoted service.

## The Christ We Know . . .

# On the Shore of Galilee

By J. Vernon McGee

(All rights reserved)

**M**ANY have been looking forward eagerly no doubt to the great scene and events which lie before us at this point in our Lord's post-resurrection ministry.

The Lord Jesus had commanded the disciples that they go to Galilee. There they had fished all night and had caught nothing. That morning He was on the shore and asked if they had caught anything. They said, "No." He then told them to cast their nets on the other side. They did and their nets were filled. The obvious teaching here is that He will make us fishers of men if we will but follow His instructions.

He had prepared breakfast for them and when they came ashore He said, "Come and dine." You will recall that the last time this group had eaten together was in the upper room—and what a contrast that meal was with this! The other was before the cross; this is after His death and resurrection. On the former occasion they were in the upper room; now they are out of doors. Before

they were in the city; now they are away from the city's crowds. Before they were conversing excitedly; now there is great quietness.

Third of a series on the  
post-resurrection ministry  
of Christ  
*John 21:12-25*

*Concerning the deep  
and probing questions  
in which lie*

*our PREPARATION*

*FOR SERVICE*

In the upper room the shadow of the cross was upon them, and in the flush of the moment they were asking many questions. Peter said, "Where are you going? Let me go with you—I will lay down my life for you!" Thomas said, "We do not know where you are going; why do you not show us the way?" Philip said, "Show us the Father, and it sufficeth us." And Judas, not Iscariot, said, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

How different this meal on the seashore which was eaten in silence—not even the Lord Jesus said anything. When He had told them to "Come and dine" not one of them asked, "Who art thou, knowing that it was the Lord." The resurrected and glorified Jesus was the same Jesus, though there was a difference born of the resurrection, and they would not be so familiar with Him now.

And so these men are eating breakfast with Him—they know that He is the risen and glorified Christ and they say nothing. This is a men's meeting. I call attention to this fact, for we are living in a day when Christianity is looked upon as a woman's interest. But in its beginnings we find this group of virile

Dr. McGee is pastor of the Church of the Open Door, Los Angeles, Calif., and head of the Department of English Bible at the Bible Institute of Los Angeles. He is the author of several Bible study books.

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fishermen, rugged in life and rugged in faith.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs" (John 21:15).

Here is something very important. After the meal, the Lord Jesus questioned Simon Peter three times. Simon Peter answered three times, and on the basis of that the Lord Jesus commissioned him three times.

Why three times—why not just once? We are not sure that we know, but three times Peter had denied Christ publicly, and three times he makes an affirmation. This, then, is the restoration of Simon Peter to service.

There are those who contend that this elevates Peter above the other apostles. There is not a word to prove that. Because of his denial, Peter had fallen and was in disgrace, and in this act the Lord brought him back to the level of service with the others. He is brought back publicly to the position which he occupied before.

The Lord Jesus had appeared to him privately (I Cor. 15:5). Details of that are not recorded, but it was then that he was restored to fellowship by his repentance. But on this occasion the Lord restores him to service.

♦ Now look briefly at the mechanics of this passage. There are three interrogations of the Lord. There are three declarations of Simon Peter. There are three exhortations or imperatives of the Lord Jesus. While the three interrogations are similar, each of them is different. As to the declarations of Simon Peter, the first two are identical, but the third statement adds, "Thou knowest all things; thou knowest that I love thee." The three exhortations of the Lord are all different. First, He tells Simon Peter, "Be grazing my lambs." Second, "Shepherd my sheep," and third, "Be grazing my sheep."

You will want to consider the three aspects of this questioning. Jesus must have looked across the dying embers of that fire, upon which He had prepared their breakfast, and straight into the eyes of Simon Peter as He said, "Simon, son of Jonas, lovest thou me more than these?"

Just three years prior to this, the Lord had said to Simon Peter, "Your name is Simon, but I am going to change it—I am going to call you a 'rock-man.'" But when He speaks to him here by the Sea of Galilee three years later, and probably in the same place, He calls him by his old name, because this man is no longer a rock-man. His word to him is: "Simon, son of Jonas, lovest thou me more than these?"

There has always been a difference of opinion as to just what the Lord Jesus

## O Light of Lights

SARAH BESS GEIBEL

O Light of lights, who came to earth  
To share the light of heaven,  
Rekindle in my heart e'en now  
The light Thy Word has given.

Refurnished by a double flow,  
May love's bright flame leap free—  
Consuming love, yet unconsumed,  
May I burn out for Thee!

Above the blackened embers  
Of wasted hours and days,  
Now build a golden altar  
For sacrificial praise.

Oh, purge this wayward heart of mine,  
So sinful, cold at best,  
And give my mind surcease from care;  
Yea, set my heart at rest.

Then touch my soul and life anew  
With Holy Spirit fire;  
Oh, gentle, warming breath of God,  
Thy glory, my desire.

That men may hear and some believe,  
And those believing, see—  
Translated out of darkness—  
The Light of Calvary!

meant by "more than these." If, as some suggest, it means, "Do you love me more than you love these who are here?" then we must confess that we do not understand it at all. On the other hand, we feel that what He meant was, "Simon, son of Jonas, lovest thou me more than these love me?"

For three years Simon Peter had been professing a most devoted sense of following the Lord as expressed in these words before the crucifixion: "Though all men should be offended because of thee, yet shall I not be offended." And again, "I am ready to go with thee, both into prison, and to death." Now the resurrected Lord looks at him and says: "Simon, son of Jonas, are you ready now to say that you love me more than these men love me?"

♦ At this point let us direct our thinking to the interesting nature of the word "love" used here. There are many who say that the English language is a limited language, and if that be true, then here is a case in point. There is only one word for love in the English—there is no synonym. But while the English has but one word, the Greek has three. *Eros*, the first word which the Greek employs, was degraded in its usage. The word speaks of sensuality—our modern equivalent is sex. However, this word *eros* is never once used in the New Testament.

The second Greek word meaning love is *phileo*, carrying the sense of friend-

ship, the affection of the heart. Our English carries it over in the word "philanthropic" love of man; Philadelphia, brotherly love. *Phileo* is the highest human word for love that the Greeks had. To us it would mean dear, sweet, tender—a word you would use in speaking to your mother. It is this word Simon Peter used when he replied to the Lord.

The third Greek word for love is *agapao*—it is the supreme word and, in connection with this verse, there is always the note of worth; that either the lover or the beloved is "worthy" of love. I am sure this is a Bible word, as we see it used in John 3:16: "For God so loved the world that he gave his only begotten Son." Again, Paul said, "Who loved me, and gave himself for me." John said, "We love him, because he first loved us." These are instances where this word appears—it is the word Christ used twice with Simon Peter. So the Lord said twice to Simon Peter, "Simon, son of Jonas, lovest thou me with divine love more than these men love me with divine love?"

♦ Now follows Simon Peter's first declaration, and note that he did not reply with the word that the Lord used. Simon Peter used *phileo* and said, "I have a human affection for you." There are many who find fault with Simon Peter for this, but he did the best he could. You see the love of God, the *agapao* love, is shed abroad in our hearts by the Holy Ghost that is given unto us, and he was not filled with the Holy Ghost. Christ was not yet ascended and the Holy Spirit had not come into the world, so this great big fisherman expressed the deepest affection that was in his heart for the Lord Jesus Christ.

The Lord Jesus did not censure Simon Peter for failure to rise to the heights of love. No, He recommissioned him and gave him His first imperative, saying, "Feed my lambs," or better still, "Be grazing my baby lambs (my tiny lambs)." These are the new Christians who, regardless of age, are baby lambs in Him; and if you love the Lord Jesus Christ you will want to feed His lambs. Each Lord's Day there are millions of Sunday school teachers who feed a host of His little lambs and they do it because they love Him.

Now we come to the second interrogation. The Lord Jesus asks a second time, "Simon Peter, son of Jonas, lovest thou me?" No longer does the Lord make the comparison with the other disciples; He makes it purely personal—"Can you, Simon Peter, say from your heart that you love me with a divine love?"

Again Simon Peter cannot ascend the heights. He answers as on the first occasion, "Lord, thou knowest that I have a human affection for you," and this comes from his heart, doubtless every fiber of his being trembling at the words.



The Lord does not criticize him, but adds a second commission, "Shepherd my sheep." That means to discipline in direction.

Today we have it all mixed up—we try to discipline the young Christians and feed the old ones. The Lord said, "Feed the young ones and discipline the old ones."

An anxious father asked, "How can I bring up my boy in the way he should go?" and the answer was given him, "By going in that way yourself."

You will find great worth in these remarkable verses:

"'Twas a sheep, not a lamb, that strayed away,  
In the parable Jesus told;  
A grown-up sheep, that had gone astray,  
From the ninety and nine in the fold.

"Out on the hillside, out in the cold,  
'Twas a sheep the Good Shepherd sought;  
And back to the flock, safe into the fold,  
'Twas a sheep the Good Shepherd brought.

"And why for the sheep should we earnestly long,  
And as earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the lambs astray.

"For the lambs will follow the sheep,  
you know,  
Wherever the sheep may stray;  
When the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,  
For the sake of the lambs today;  
If the sheep are lost, what terrible cost  
Some lambs will have to pay."

It is not Junior, it is his father, who needs the discipline.

The third interrogation reveals an interesting dealing of the Lord with Simon Peter. He dropped down and used the same word that Simon had been obliged to use and said, "Simon, son of Jonas, do you have human affection for me?" It grieved Peter because the Lord asked him this for the third time, and with a burst of emotion he said in effect, "Thou knowest that I love Thee. I wish with all my heart I could say that I have a divine love for Thee, and I think I do, but I have found out that I cannot trust myself any more, for I make such big statements, but do so little. Lord, I am sorry that it is necessary for Thee to come down to my plane of 'phileo' love, but it is the best I can do. Thou knowest my heart, Thou knowest all things, Thou knowest I love Thee." Then the Lord Jesus gives him the third imperative: "Be grazing my sheep."

## Songs Are Born at Midnight

By PHIL KERR

THE song "Tell Mother I'll Be There" would not have been written had it not been for the serious illness of President McKinley's mother. The President, upon learning of her impending death, prepared to rush to the city in which she lived. As his special train left Washington he sent a telegram to her physician, "Tell Mother I'll be there." The incident inspired Charles Fillmore to write the now-famous song.

Even such a famous hymn as "The Old Rugged Cross" was written during "a severe testing of faith." "What a Friend We Have in Jesus" was written by a lonely farmer in Canada (Joseph Scriven) to comfort his mother during a time of sorrow.

Herbert Buffum, a young preacher in Salt Lake City, was so discouraged by difficulties that he was tempted to forsake the ministry. During a period of earnest prayer he wrote "I'm Going Through," which was followed in later years by ten thousand other songs! His "It Takes the Storm Clouds to Form the Rainbow" was written after learning of his mother's death.

Elisha Hoffman wrote "I Must Tell Jesus" after endeavoring to encourage one of his parishioners who was in deep despair. Later, a similar experience led him to write "Leaning on the Everlasting Arms."

Evangelist A. A. Luther was tempted to cancel a revival campaign and rush back home when he learned of serious illness in his family. However, he "prayed through," wrote the hymn "Jesus Never Fails," and continued his meetings. (Yes, his loved ones recovered.)

A young woman in Chicago (Mary Baker) was grieving over the death of her brother and the previous deaths of both of her parents. Seeking for comfort and peace she turned to the Scriptures, and read the story of Christ stilling the tempest. From her pen there came the hymn-poem "Master, the Tempest Is Raging."

F. M. Lehman wrote "No Disappointment in Heaven" on a "blue Monday morning" when he was surrounded by discouragements and seemingly hopeless problems.

"After" was composed by Jack Vandall on the same evening that his youngest son was struck by an automobile and seriously injured.

An elderly inmate in a charity home lay on a bed of illness one night—lonely, forgotten, destitute. A small radio by her bedside brought her a program which included the singing of a song she had written many years before, "When the Mists Have Rolled Away." The singer had no knowledge that the author was listening in—nor that she was called to her eternal reward that night.

♦ THERE is much church activity today, but why is there so little Bible study in the pulpit? Do not misunderstand me when I venture this reply: There is little study of the Word of God because we must first answer Christ's question, "Lovest thou me?" Until that is answered, the commission, "Feed my sheep," will not be given us.

We must remember that the Lord Jesus commissioned Simon Peter on one basis alone—"Do you love me?" This is the badge of Christianity. The Roman officials sent men to spy out the Christians, and Tertullian writes that when the spies returned they said: "These Christians are strange folk; they have no idols, but they speak of One who is absent by the name of Jesus, and my, how they love Him! And how they love one another!" That is the report made of the Christians of that day. How would a report made of His followers of today compare?

Listen to Paul writing to the Corinthians: "If any man love not the Lord Jesus, let him be anathema . . . I can have all knowledge, but if I have not love, I am nothing." You and I are this day under this acid test: Do we love Him?

Psychologists are now discussing an "E.Q." as well as an "I.Q." A brilliant university student may have straight A's as the product of his high I.Q., but when the result of his E.Q., or emotional quotient, comes to light, he may show behavior of which only a feeble-minded person would be capable.

The greatest drives in the world are not intellectual; they are drives of the heart. Christianity is a matter of the heart. You must start right. "With the heart man believeth unto righteousness." The church today needs a baptism of emotion; it needs real and genuine tears coming from the heart that can say, "Lord Jesus, You know that I love You." Christianity is a love affair. Peter said, "Whom having not seen, ye love."

In Portsmouth, Va., back in antebellum days, there was a famous blind preacher by the name of Waddell. Since this was a seacoast town, late one Sunday afternoon a sailing vessel put into port and the sailors went ashore. The captain and three of the sailors were Christians, and seemingly by accident, went into the church where Waddell was preaching.

That night his text was the same as  
[Continued on page 46]

By the transfer of the high school which had a Latin Middle school its origin in the of text and the inv next de Ther viously written British

Corre Dr. Will June,

# In the Study

By WILBUR M. SMITH



Dr. Smith

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- ▶ A Student's Testimony to the Influence of His Teacher
- ▶ The Undimmed Light of God's Word in the Hour of Death
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## Texts and Versions

By any standard of judgment, by any avenue of approach, the Bible is ever the most fascinating, inexhaustible, transforming and powerful book that has ever appeared in the history of humanity. One of the great historical facts which make it the pre-eminent volume among all the hundreds of thousands of books that have been written is that it has been translated into more languages than any other volume; in fact, in modern times the Bible has been translated into many languages representing tribes which never before had a single page written or printed in their respective tongues. No text, or book, either of the great Greek and Latin classics or of the epochal historical writings of the Middle Ages, no letters, no scientific treatise has ever known such close, continuous scrutiny as has our Bible, not only in its original languages, Hebrew, Aramaic and Greek, but also in the Latin versions, and many others. This whole subject of texts and versions is today more significant, more widely discussed than at any time in the history of the Church, and the marvelous discoveries around the Dead Sea will make the investigation of the theme even more exciting during the next decade.

There came into my hands recently a book which had previously escaped my attention, I am ashamed to say. It was written by Dr. R. Kilgour, editorial superintendent of the British and Foreign Bible Society, 1909-1932, and is entitled,

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

*The Bible Throughout the World: A Survey of Scripture Translation* (World Dominion Press, 1939). At the time Dr. Kilgour wrote this volume, the library of the British and Foreign Bible Society possessed 19,860 volumes containing specimens of printed Scriptures in 1,033 languages. The work is divided geographically: following a section on the early versions of Scripture, it considers the European, African, Asian, American, and Pacific Island translations. There are excellent maps, and a geographical index of 1,115 languages in which all or a portion of the Scriptures has appeared. I found the volume so fascinating, and interesting, that the entire subject was reopened in my mind, and I thought perhaps many of my readers might like guidance in pursuing this area of research (though no one can expect to become familiar with more than a mere fragment of it).

Probably the best introduction to the subject as a whole would be the work by F. F. Bruce, *The Books and the Parchments*, published by Pickering and Inglis in London, 1950. Opening with an excellent chapter on writing in the ancient world, the volume unfolds in a discussion of the alphabet, three chapters on the Hebrew, Aramaic, and Greek languages respectively, chapters on the text of the Old Testament, the text of the New Testament, the Samaritan Pentateuch, the Syriac Bible, the Latin Bible, the English Bible, concluding with an appendix on the Lost Books of the Bible and an excellent bibliography. I reviewed this book quite thoroughly in this department, April, 1952, but would like to commend it again here.

A more scholarly, detailed work, though leaning more to a critical position than the one by Bruce, is the almost indispensable *The Bible in Its Ancient and English Versions*, edited by Dr. H. Wheeler Robinson of Oxford, published at Oxford in 1940. The editor himself writes the chapter on the Hebrew Bible; there follow superb discussions of the Greek, the Syriac and the Latin Bibles, and four long chapters (occupying one-half of the book) on the various versions that have appeared in Great Britain. The bibliography is exceedingly rich.

Another contribution to this field of investigation that should be mentioned in this preliminary statement is the volume by the late Sir Frederic Kenyon, *Our Bible and the Ancient Manuscripts*. First appearing in 1895, the work was completely revised for the fourth edition in 1939, and thus had the editorial supervision of the original author over a period of more than forty years. Kenyon was one of the greatest authorities on the papyri and the Greek text in the world. The book is magnificently illustrated, with full-page photographs of the most significant manuscripts.

A brief presentation written for undergraduate study, but really an excellent introductory guide to this whole question

of texts and versions, is in *General Biblical Introduction*, by H. S. Miller, first published in Houghton, N.Y., in 1937. The material bearing on our subject is found on pages 213-399, and concludes with one of the best discussions of modern versions (pp. 367-399) from a conservative standpoint that can be found anywhere.

It may well be that many ministers reading these columns have articles of great value on these subjects in their own libraries, of which they may not be aware—in the Biblical encyclopaedias they possess. For instance, in the second volume of the *Schaff-Herzog Encyclopaedia* is a good article on Bible texts (pp. 94-114), and an exhaustive discussion of Bible versions, with bibliographies, by Nestle, and other scholars of world fame (pp. 115-156). Incidentally, in looking at this article again, I came upon a section on "Annotated Bibles and Bible Summaries," of thirteen columns, which I am afraid I had never noticed before; here is a subject that deserves investigation as a doctoral thesis. There is also a long article on texts and versions in the more critical *Encyclopaedia Biblica*, by the distinguished Biblical scholar, F. C. Burkitt (Vol. IV, cols. 4977-5031). The most recent encyclopaedic treatment of this subject is in the various articles of Hastings' *Dictionary of the Bible* (Vol. IV, pp. 849-855, the general subject). We shall return to this later. There is also excellent material on the various versions in the *International Standard Bible Encyclopaedia*.

The most exhaustive work on versions of the Bible is one written not as a historical study, but as a catalog, *Historical Catalog of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, compiled by T. H. Darlow and H. F. Moule. This appeared in two volumes (bound as four)—Part I (London, 1903) is devoted to English Versions, the remaining sections to versions arranged in alphabetical order, concluding with elaborate indexes of languages and dialects, of translators, revisers and editors, of printers and publishers, of places of printing and publication (totaling 250 columns). This will forever remain the most important catalog of the printed versions of the Bible to appear in any language. The notes are elaborate and represent vast research.

Among the many volumes which list or give a brief survey of translations, I would mention the following: Bagster: *The Bible of Every Land*, published in 1860, and referred to in every bibliography; *The Gospel in Many Tongues*, issued by the British and Foreign Bible Society, latest edition, 1937 (also publishers, in various editions, of *The Gospel in Many Years*, a chronological arrangement of versions); and *The Bible of a Thousand Tongues*, by Eric M. North of the American Bible Society.

### Versions of the Old Testament

A book recently published by the University of Wales at Cardiff, *The Old Testament Text and Versions*, by Bleddyn J. Roberts, is by far the best treatment of this subject that we now have in our language. This includes not only discussions of the earliest Hebrew texts, and the work of the scribes, but also the schools at Tiberius and Babylon, the Septuagint, the Samaritan Pentateuch, and many later versions of the Old Testament, such as the Vulgate, Arabic, etc., with many references to the so-called Jerusalem scrolls.

A well-illustrated article, "Bible Versions," may be found in the *Jewish Encyclopaedia*, Vol. III, pp. 154-162. It is only here that I have seen the remarkable chart, "Pedigree of the Hebrew Bible." For an exhaustive list of versions, see Ginsburg: *Introduction to the Critical Editions of the Bible* (London, 1895). If one is really going into the subject of the Old Testament, he should carefully study *The Recovery of the Ancient Hebrew Language*, by D. W. Thomas (Cambridge University Press, 1939), and Professor G. R. Driver's standard work, *Semitic Writing: From Pictograph to Alphabet* (Oxford, 1948). A much smaller work is *The Story of Bible Translations*, by Max L. Margolis, published by the Jewish Publication Society of America (Philadelphia, 1917). I have not seen the

volume by a Roman Catholic author, T. H. Weir: *A Short History of the Hebrew Text of the Old Testament* (London, 1907).

### The Septuagint

Before going on to books dealing with the texts and versions of the New Testament, we must tarry for a moment with what is probably the most important translation of any large portion of the Bible, in that it throws light on the meaning of the original text, namely, the Greek translation of the Hebrew Bible, completed in the second century B.C., called the Septuagint. There is a good discussion of this in Hastings' *Dictionary of the Bible*, Vol. IV, pp. 437-454, by Eberhard Nestle himself. The standard work for many years was *The Old Testament in Greek*, by H. B. Swete (3 vols., Cambridge, 1887-1891). This was revised in 1914 by R. R. Ottley, and issued under the title, *Introduction to the Old Testament in Greek*. In 1920, the same editor published *A Handbook to the Septuagint*. The latest treatment of this subject with which I am acquainted is *The Septuagint, the Oldest Translation of the Bible*, by H. R. Orlinsky (Cincinnati, 1949).

### The New Testament

Material on the text of the New Testament is vast. All New Testament Introductions will have relevant chapters, and the following volumes will be found helpful: Scrivener: *Introduction to the Criticism of the New Testament* (London, 1894); B. F. C. Atkinson: *The Greek Language* (London, 1930); George Milligan: *The New Testament and Its Transmission* (London, 1932), and his earlier work, *New Testament Documents* (London, 1913); and Alexander Souter: *The Text and Canon of the New Testament* (London, 1913).

### The Vulgate

It is interesting to note—and this came to me somewhat as a surprise—that in the recently published monumental *Catholic Bible Commentary* by far the larger number of works listed in the various bibliographies for texts and versions are those produced by Protestant scholars; though of course the Roman Church would have the more abundant literature on the Vulgate. First of all, there is a worth-while article on this subject in Hastings' *Dictionary of the Bible*, Vol. IV, 873-890. A great work that will be of interest to all in our country or in Great Britain is the scholarly volume by H. H. Guntz: *History of the Vulgate in English, from Alcuin to Roger Bacon* (Cambridge, 1933, pp. 400). See also the article, "Latin Versions, the Old," in Hastings' *Dictionary of the Bible*, Vol. III, pp. 47-62.

### Other Versions

There are adequate discussions of many other versions in Hastings' *Dictionary of the Bible*, e.g., in Vol. I, Arabic, pp. 136-138; Aramaic, pp. 151-154; Egyptian, pp. 668-673; Ethiopic, pp. 791-793; in Vol. IV, Gothic, pp. 861-863; Greek, pp. 864-866; Latin, pp. 47-62; Syriac, pp. 645-652; and quite a remarkable article, "Continental Versions," in Vol. V, pp. 402-420.

### The Bible in France

The first complete French Bible appeared in 1530, prepared by a professor in Paris, LeFèvre, and the first Protestant version, in 1535, prepared by Olivetan, a near relative of Calvin. The two most significant works on the Bible in France as far as I know, both of which I am privileged to have in my library, are *Histoire de la Bible en France, Suivie de Fragments Relatifs a L'Histoire Générale de la Bible*, by D. Lortsch, over 600 large pages, beautifully illustrated (Paris, 1910); and *La Bible en France ou les Traductions Françaises des Saintes Ecritures, Etude Historique et Littéraire*, by Emmanuel Pétavel (Paris, 1864).

### The Bible in Germany

I do not have an intimate acquaintance with the literature



of the versions of the Bible in Germany, a vast subject in itself, but there is in our language a work of great scholarship, *Luther's German Bible, An Historical Presentation Together with a Collection of Sources*, by Professor M. Reu of Wartburg Seminary, published by the Lutheran Book Concern in 1934, but already out of print. A volume I have not seen is *The Bible in Russia*, by Kearn.

Right here, before considering English versions, it is interesting to note, as Kilgour reminds us, that as late as the end of the fifteenth century, printed portions of the Scriptures could be found in only fourteen languages. A century later, this figure had risen to forty-one; at the end of the seventeenth century, it had been increased by only twelve; and at the beginning of the nineteenth century, the Bible was printed in whole or in part in but seventy-two languages. By the end of the nineteenth century, however, this number had grown to 575 languages. The latest figure is 1,069.

### English Versions

The subject of English versions of the Scriptures has created an enormous literature, and here I must refer only to a few of the more influential volumes. The most exhaustive modern work in this area has been done by a Roman Catholic scholar, Hugh Pope, *English Versions of the Bible*, published by Herder. A work of almost 800 pages, it must have taken half a lifetime to compile. The bibliography extends to 33 pages—I would estimate 900 titles. As I pointed out in an extensive review of the volume in a former issue of *IN THE STRUX*, the author is unfair to such men as Tyndale, Wycliffe, and others.

A book that originally appeared almost one hundred years ago, is still of basic worth: *A General View of the History of the English Bible*, by B. F. Westcott; first edition, 1868; second edition, 1872; and a revised edition by W. A. Wright, London, 1905. The noted Biblical exegete, John Eadie, published an exhaustive study of this subject in two volumes, *The English Bible* (1876); the well-known Keeper of Printed Books of the British Museum, A. W. Pollard, issued his very valuable collection of material in 1911, *Records of the English Bible* (Oxford University Press).

Many years ago the widely known New Testament scholar, W. F. Moulton, did *A History of the English Bible* (second ed., 1878), a work so well done that a fifth edition, revised, was called for as late as 1911. A fascinating volume is *The Bibles of England*, by A. Edgar (London, 1889). Enthusiastically received was the book by H. W. Hoare, *The Evolution of the English Bible* (London, 1901); also, J. I. Mombert, *English Versions of the Bible* (London, 1906). A small but very helpful work, attractively illustrated, is *The Bible in Britain*, by F. Harrison, published in London in 1949 by Thomas Nelson. The finest dictionary article on this subject is that by J. H. Lupton, in *Hastings' Dictionary of the Bible*, Vol. V, pp. 236-272 (see also Vol. IV, pp. 855-860).

### Discoveries in the Dead Sea Area

The amazing, unexpected discoveries in the caves around the Dead Sea, beginning with that of an entire ancient Hebrew scroll of the Book of Isaiah in 1947, will compel the rewriting of the history of the earlier Biblical versions, including a reconsideration of early Greek versions, apart from what we call the Septuagint. There are now fragments, small and large, in the museums of Palestine representing nearly every book in the Old Testament. The article by Professor Cross, to which I have referred at the conclusion of the section, "Magazine Articles of Major Importance," points out the fact, e.g., that the fragments found of an ancient Hebrew text of Samuel bear a strong resemblance to the Hebrew text which the Septuagint used, and concludes that "the Septuagint of Samuel is an accurate attempt to translate a Hebrew text belonging to an independent and ancient textual type."

\* \* \*

The above material is only suggestive. The subject of ver-

sions could well occupy a lifetime of research. Many of the topics in this area I have not even referred to, e.g., the Masoretic text, Targums, the Hexapla, etc. Then of course there are the great histories of the Bible societies, such as the monumental five-volume work, *The History of the British and Foreign Bible Society*, by W. Canton. The biographies of the men who have been engaged in this type of work, from Jerome down to the present time, including many of the greatest missionaries of the last century, contain invaluable material for this study.

## A Student's Testimony to the Influence of His Teacher

I HAVE often thought that I would like to gather some of the testimonies to the inspiration received by pupils from gifted teachers, of whom there are very few. Every time such a passage comes to my attention I am personally rebuked. Such a work might prove a means of encouragement to thousands who are engaged in teaching.

One of the most beautiful tributes of this kind ever written I have come upon only recently. It is the Dedictory Epistle by Dr. W. K. Lowther Clarke, prefacing a volume which he wrote in 1929, *New Testament Problems*, to Dr. F. J. Foakes-Jackson, then the gifted teacher of Church History at Union Theological Seminary, New York, and the author of many notable works, previously the Dean of Jesus College, Cambridge.

In quoting this, I do not wish to indicate any approval of some of the strange things subsequently found in Clarke's book, but the testimony does stand as a glowing acknowledgment of the profound influence a teacher can have over the minds of his pupils.

In 1899, I went up to Jesus College, Cambridge, where for the first time I learned to study, my school days having been rather lazy. At the beginning of the term I had an interview with Dr. Morgan, the master, who assured me that scholars always worked eight hours a day. In my simplicity, my Urdummheit, I believed his words, and henceforward studied eight hours a day, holidays included. A day or two after this interview, I had the first of many impulses to endeavour that I was to receive from you. You preached a sermon on the abnormally small entry of freshmen, only twenty in number, taking as your text I Samuel 14:6: "There is no restraint to the Lord, to save by many or by few." You said the outlook was dark, but not hopeless if every freshman present would resolve to do his best in work and sport alike. One hearer at least resolved to lead the strenuous life in future.

In 1902 I began to study Theology and came under your direct influence. You did very little in the way of formal lecturing, expecting me to do all ordinary things, such as Hebrew grammar, for myself. But one thing you did to perfection. In a very busy life you found time to ask me to your rooms constantly. There you talked incessantly to me on every kind of Biblical and theological problem. You even revived the glories of the Peripatetic School, discoursing as you walked up and down the room and dressed for dinner. You inspired me with a conviction that Theology was the one supremely interesting subject, to attain proficiency in which no toil was too great.

When I went down from the university your interest in me continued. Through your influence I received my first commissions from publishers. You invited me to contribute to a volume of theological essays, I fear years before I was mature enough to do so. You would absurdly over-praise my first attempts to write, and then, just when I was tempted to be complacent, fiercely denounce my "facile second-hand touches." You see I remember it all, though you have long ago forgotten. You brought me up to Cambridge to be a member of the seminar out of which your great work, *The Beginnings of Christianity* ultimately grew. You even invited me to be present when you and Professor Lake discussed the plan for that enterprise.

Having done all this, I fancy you prevented me from writing the theological books I had planned. For when I went to be editorial secretary of the S.P.C.K. in 1915 and henceforward had to spend my life in revising other men's books, I think it must have been your letter to the committee, in which you said, "Clarke is much more orthodox

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## Looking Forward

**H**ARDLY a week passes but that I receive a letter asking for a list of the more important religious periodicals; this in addition to many communications throughout the year requesting addresses of various magazines mentioned in these columns. I believe this subject warrants extended treatment; so I am planning to devote all the space in the next issue of *IN THE STUDY* to a listing of some thirty worth-while Christian periodicals published on both sides of the Atlantic, with addresses, and notes concerning the principal characteristics of each.

than he thinks he is," that turned the scale in my favour.

Then I reflect that I am only one of hundreds of your pupils in England and America on whom you have lavished affection and interest, and I begin to realize what the compensations of a teacher's life must be. He is enshrined in so many hearts, and if sometimes we forget, in later years early memories revive. We, your pupils, ought to have combined to offer you a volume of essays as a festgabe on your seventieth birthday. Failing that, let one of them offer a modest tribute. I wish it had been more original and so more in keeping with the man to whom it is dedicated. But each man must make his own contribution to scholarship, which will be dictated by the conditions of his life.

## The Undimmed Light of God's Word in the Hour of Death

**T**HOUGH this generation of students is probably not aware of it, there were two theologians and Biblical writers named Marcus Dods, father and son (the date for the father being 1786-1838, and for the son, 1834-1909). The son was by far the more famous, as author of the volumes on Genesis and the Gospel of John in the *Expositor's Bible*, and other notable works. During his lifetime, however, he became entangled with higher criticism, sided with the liberal cause, and before he died, actually had to confess that he had no desire even to pray.

The father, however, never swerved from the great truths of Reformed theology. His work, now seldom seen, *On the Incarnation of the Eternal Word*, was one of the great theological works of his generation. A writer has said of him, "The earthly preferment which he deserved but did not covet, the earth neglected to bestow; but living to advance and defend, he died in full hope to inherit the everlasting kingdom of Christ Jesus our Lord."

In a rare pamphlet, written at the time the inclusion or exclusion of the

Apocrypha in the publications of the British and Foreign Bible Society was being bitterly debated, "A Letter to the Corresponding Board; or Remarks on the Bible," published in 1828, there is a wonderful tribute to the abiding satisfaction of the Word of God which I think all of my readers will rejoice to see. (These lines are taken from a notable work which never received the consideration it deserved, *Scottish Theology*, by John Macleod, Edinburgh, 1943, pp. 261-263.)

I regret to look back on the length of my discourse; but my text was the Bible—a Book from which many have learned much more than I have done, but which few have had reason to regard with a more profound veneration, or to cling to with a more pertinacious grasp. Should my views of that Book be erroneous, they have, at least, neither been rashly formed, nor lightly adopted on the authority of other men. If I maintain them warmly it is because I have won my way to them painfully. My own experience abundantly proves the truth of the maxim—*nihil tam certum quam quod ex dubio certum*—and it also abundantly testifies the power of the Bible to afford the most effectual support, in that hour when support is most urgently needed, and most difficult to be found.

Few have passed so far into the domain of death and been permitted to return. I have felt the breath leaving me, that I expected not again to inhale. I have counted the dull, heavy throb of my heart, as it grew fainter and fainter, fully anticipating at every pulsation that it would "heave but once more and forever be still." I have gazed on the faces of those dearest to me, till my eyes grew dim in the blackness of death, and I could no longer see; and I have listened to the soothing voice of affection, till my ear grew torpid in the apathy of death, and I could no longer hear; and I have felt the icy chilliness of death shooting through my veins, arresting the current of life in its course, till sensation itself forsook me, and I could no longer feel.

And while thus placed on the very line that separates time from eternity, what was it, that under a deep consciousness of manifold guilt, enabled me to look forward in the momentary expectation of passing that line, calm and tranquil as I am now? Gentlemen, it was just that Bible, of whose divine inspiration I once as foolishly maintained the low view that prevails, as I thank God, I have now long and cordially renounced it. I consider the opportunity afforded me, of bringing it to so severe a test, as one of the richest blessings of my life. And, recalled as I have been to longer days, I wish to consider every day lost which does not add to my knowledge of its contents, or deepen my experience of its value.

I am well aware that the trying hour will return; and when it does, one of my most anxious wishes will be satisfied if the prolongation of my life be made a means, however humble, of extending the knowledge of the Bible, of maintaining its integrity, and preserving its purity. But while recollections never to be forgotten rush on my memory, and feelings never to be effaced, crowd upon me, and all in perfect accordance with the principles which my reason approves, and which the Bible, as I understand it, teaches;

Moody Monthly

I find it altogether impossible to accede to your views, or to unite with you in conduct, by which you are giving—unwarily, I believe, undesignedly, I am sure—currency to principles of the most dangerous tendency.

While, however, I feel it a duty to reprobate these principles, and to protest against that line of conduct which you have felt it your duty to adopt, the worst I wish you at parting—is, that each and all of you may daily, while you live, enjoy more and more of the riches of the Word of God, and, when you come to die, may by it be enabled to look forward with a "hope full of immortality," to that land, where our every doubt shall vanish in the unclouded light of heaven, and our every difference terminate in the all-pervading influence of divine love.

### Variae

**I**RON ore deposits exceeding two million tons have been discovered in Mahtesh Hagadol (meaning "the great crater") in southern Palestine. It is expected that these mines will produce about 15,000 tons of iron annually. Copper ore deposits have been found on the shore of the Dead Sea which, it is estimated, should contain 400,000 tons of extracted metal.

The number of books now being published in Palestine is phenomenal. In 1953 alone almost one thousand new books in Hebrew were available in the bookstores of Israel, including fiction, textbooks, philosophy, poetry, science, history and translations of foreign works. Sixty-three of these publications were devoted to Judaism, and fifteen to the frightful annihilation of the Jews in Central Europe during the second World War. The largest single publishing enterprise in Israel today is *The Hebrew Encyclopaedia*, the first volume of which appeared in 1949, the fifth in 1953; the entire work is to embrace twenty volumes. Already this encyclopaedia has forty thousand subscribers.

In *The Christian Science Monitor* for Thursday, February 4, 1954, is a list of the radio stations carrying the program, "How Christian Science Heals." Included in the list are approximately 520 stations in the United States, and about 50 stations outside our country.

### Magazine Articles of Major Importance

*The Christian Century*, March 24, 1953, "The President's Religious Faith," by Paul Hutchinson, pp. 362-369. This is an authoritative article of great value, and is the most extensive discussion of the religion of any President, as far as I know, since Calvin Coolidge.

*The Student World*, First Quarter, 1954. This issue of the official publication of the Student Christian Movement (156 Fifth Avenue, New York) is devoted entirely to the subject of pastoral care;

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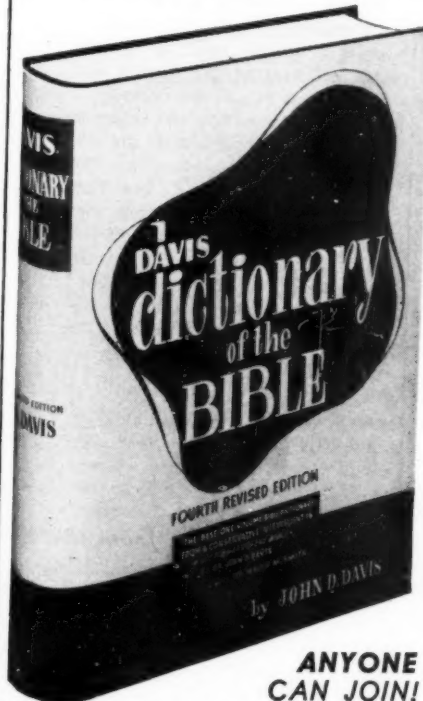
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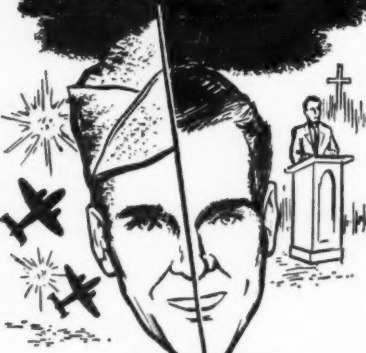
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*The Scottish Journal of Theology*, March, 1954, "Luther's Doctrine of the Ministry," by Dr. Gosta Hok, pp. 16-40; "A Roman Catholic Interpretation of Karl Barth," by Professor Giovanni Miegge, pp. 59-72. One of the finest book reviews that I have seen anywhere for a long time is the one appearing in this issue (pp. 83-97) of the monumental one-volume *Catholic Commentary on Holy Scripture*, written by Professor J. K. S. Reid.

*The New World Crisis*, March 17, 1954 (a publication of the Advent Christian Church), "Joseph's Answer to Juvenile Delinquency," by J. Ronald Schoolcraft. I seldom refer to current sermon literature, but here is a classic on Genesis 48:13. (Incidentally, I have been unable to find any other sermon on this text, though there are many on other texts of this chapter.) The outline is as follows: I. The Contrast. II. Why Did Joseph Bring the Boys to See Him? III. He Introduces Them to a Saving God. IV. He Introduces Them to a Keeping God. V. He Introduces Them to an Unchanging God. VI. A Workable Plan to Fight Juvenile Delinquency.

*His*, April, 1954. This is an especially good issue. Dr. Frank E. Gaebelin has an article, "What Is Truth?" pp. 14-18;

and Professor Robert W. Smith writes on "Five Theories of the Resurrection," pp. 24-29. An interesting section is "Readers' Reactions to the 'Creation and Deluge' article of January, 1954."

*Journal of the American Scientific Affiliation*, March, 1954, "Reading Course in General Anthropology," by James O. Buswell III, pp. 10-13; "The Bible and Physical Research," by Carl S. Wise; and an extended criticism of an earlier monograph on "Creation and Evolution," pp. 24-28.

*The Biblical Archaeologist*, February, 1954. Almost the entire issue is devoted to a most important article, "The Manuscripts of the Dead Sea Scrolls," by Professor Frank M. Cross, Jr. This is the best discussion of the more recent discoveries in that vast, mysterious caveland around the Dead Sea that has appeared in English. The author makes the astonishing, but of course accurate statement that the material taken from Cave IV in the winter of 1952-1953 "has produced the largest and in many respects the most significant 'finds' of any in this modern series of discoveries, even exceeding the first items uncovered, which included the Isaiah Scroll." (A copy of this issue may be purchased, for 30c, from the American Schools of Oriental Research, Drawer 93A, Yale Station, New Haven, Conn.)

## Voices from the Earth

### The Flood Deposits

By G. Coleman Luck

THE greatest single confirmation of the Noahic flood has probably been the discovery at Ur of the Chaldees, by Sir Leonard Wooley. After excavating at that site for about seven years, Wooley, in 1929, finally came to a deposit of clay a little over eight feet thick. Below this were relics of an entirely different civilization from that above. Speaking of his findings Wooley says:

"Inundations are of normal occurrence in lower Mesopotamia, but no ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank. Eight feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history. That it was so is further proved by the fact that the clay bank marks a definite break in the continuity of the local culture; a whole civilization which existed before it is lacking above it and seems to have been submerged by the waters. Taking into consideration all the facts, there could be no doubt that the flood of which we had thus found the only possible evidence was the flood of Sumerian history and legend, the flood on which is based the story of Noah."

At Kish, a suburb of Babylon, a similar deposit five feet in thickness was found by Prof. Stephen Langdon, of Oxford, in 1928-29. He identified it as the flood of Noah and dated it at 3300 B.C. At Fara, fifty miles southeast of Babylon, a similar layer was found in 1931 by Dr. Eric Schmidt, of the University Museum of Pennsylvania. Underneath this deposit he found a layer of charcoal and ashes, remains of walls, pottery, etc., with indications that the people had suddenly abandoned their homes leaving behind their possessions (see Matt. 24:38, 39). At Nineveh in 1932-33, M. E. L. Mallowan, director of the British Museum work, found a layer eight feet thick consisting of mud and sand. The pottery underneath the layer was quite different from that above.

## Lifeline from the Skies [Continued from page 13]

♦ As I turned still more sharply, making the circles smaller, a curious thing began to happen. Up till that time, the bucket had traveled at about sixty miles an hour. Now it began to move more slowly. The large arc of cord behind it was finally bending in toward the center of our circle permitting the bucket to settle downward toward the point of a huge, invisible cone.

As it dropped earthward it seemed to have lost all horizontal motion. The bucket would have behaved the same had it been lowered from a helicopter. We watched anxiously to see what would happen next. The apparent stillness of the bucket might prove an optical illusion because of our circling above it. To our delight the bucket finally came to rest, motionless in mid-air below us, as though suspended from a "sky-hook." It seemed close to the ground; we couldn't tell how close.

Since it showed no signs of changing its behavior, I throttled back and began a very gradual descent. With the plane at about 800 feet, to our amazement, the bucket quietly settled down in the middle of the open field below us. Henry and I were grinning like two school kids, and praising the Lord!

♦ NEXT we climbed a little, still circling. The bucket obediently lifted from the ground and hovered. We put it down again, then up again and down another half dozen times.

Back at the airport we looked over a few blades of grass caught in the bucket. They were from a field where we couldn't have made a landing, and to which we had never been closer than 800 feet. That field could just as well have been an isolated Indian clearing in the dense jungles of eastern Ecuador!

During our next tests one man was stationed on the ground to receive our celestial messenger. He caught the bucket out of the air and sent it back up with simulated mail packets. The bucket never even touched the ground!

Other tests have followed, but these have only confirmed our original findings that the canvas bucket can be controlled and that this simple messenger from the skies is God's answer to the need for a means of contact between a moving plane and the missionary in a too-small-to-land jungle clearing.

Events in missionary aviation move rapidly. And there is not the slightest doubt in my mind that, by the time you read these lines, canvas buckets will be an important part of the equipment on planes flying over mission fields in many parts of the world.

We thank the Lord for this. And I like to think that within God's great treasury of laws and principles, He has reserved for just this time and need the

forces which are making a bucket and a piece of string the servant of His servants.

Editor's Note: A letter recently received from the author, now in Ecuador, adds this gripping sequel to the above story.

Casilla 137  
Quito, Ecuador, S.A.

MOODY MONTHLY  
820 North LaSalle Street  
Chicago 10, Ill.

Dear Friends:

This is the "sequel" I promised you on "Lifeline from the Skies."

Early this year we ran into a situation which gave us a real chance to put our method of plane-to-ground contact to test. Frank Mathis of Wycliffe Bible Translators had headed out on a jungle trail for the village of Arapicos when we received word that the area was contaminated by a highly contagious disease which often kills within thirty-six hours. The first victim had already died.

By this time we were equipped with more than the old canvas bucket, having acquired a pair of telephones and 1500 feet of wire. But we had not yet had opportunity to try them out, and there was no time for a preliminary test with Mathis already on the trail.

With fellow missionary Bob Hart in the plane to help, we took off, and in due time arrived at the village. Frank had already arrived on foot. I circled and we saw Frank waving at us.

We reeled out the wire and after some correction for wind drift, the bucket with the phone settled right into the clearing in the center of the village. An anxious moment went by and then I heard Bob say, "Hello, Frank, this is Bob Hart. How are you?"

They talked for about five minutes, while I relayed details of the situation on the ground to the doctor at mission headquarters 150 miles away. The symptoms were varied, indicating that the sickness was not an epidemic as had been reported. However it was worth something to have the assurance that Frank was not in danger, and also to have the satisfaction of leaving the right medicine for patients in the village.

Some two weeks later the second call came for the aerial phone. This time officials were asking us to demonstrate it for the president of Ecuador. Bob went with me again, and we both had the privilege of talking to the president himself while the Ecuadorian flag floated overhead—without a flagpole.

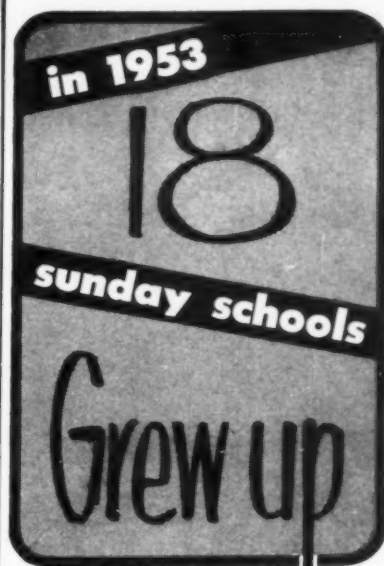
Sincerely,  
NATE SAINT  
Missionary Aviation Fellowship

### Question for Shepherds

Are we feeding God's flock,  
or are we fleeing them?

—Selected

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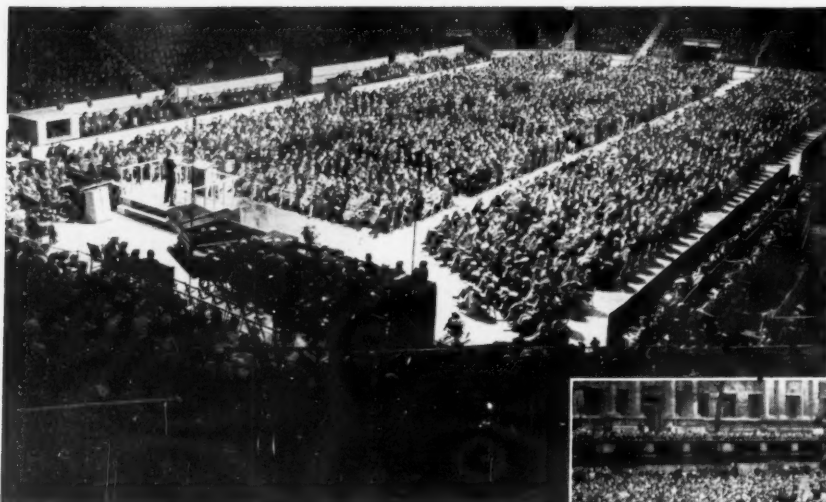


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Londoners listen intently as Billy Graham preaches Christ to crowds of 12,000 each in Harringay Arena and Trafalgar Square. A total attendance of 800,000 persons was reported by the end of the eighth week of the London Crusade.

## More about the London Crusade



**T**o report the continued blessing of God upon the Billy Graham London Crusade without resorting to what some might consider "an overdose of superlatives" is an increasing difficulty.

Yet the crowds continue to come and the decisions continue to mount. By the end of the eighth week, a total attendance of more than 800,000 had been reached. Approximately 19,000 had responded to the invitation.

In a special report to MOODY MONTHLY, Dr. Charles T. Cook, editor of *The Christian* (London weekly), states that "all the high expectations of the London committee have been more than realized. God has wrought more wonderfully than any of us could have expected.

"Recently the seating capacity of Harringay Arena has been slightly increased, and it now accommodates 12,500, plus several hundred additional seats in an annex where the service is relayed. On only four nights thus far have seats been unoccupied. There have been days when several thousand people could not gain admittance at all.

"Nearly forty people are constantly engaged in the crusade office, attending to the correspondence involved in follow-up work.

"Over 70 per cent of the inquirers have never made a decision for Christ previously. Most of them have had no church connection, and in not a few instances adults have confessed that they have never entered a church in the course of their lives. They knew nothing of Christ, the Bible, or the way of salvation previous to hearing Mr. Graham."

Graham's busiest day was Good Friday, when he spoke four times. The *London Daily Mail* reported that "fifty thousand people, London's largest open-air religious audience since the war, gathered in Hyde Park to sing hymns and hear Billy Graham, the American evangelist, talk about the hydrogen bomb." Graham also spoke in two theaters that afternoon, and concluded his day's activities by facing another capacity crowd in Harringay for the nightly service.

Stephen Olford, pastor of the Duke Street Baptist Church, Richmond, England, described the crusade as a "divine visitation of God the Holy Ghost. Never has there been such a favorable impact on our church; never has it been so easy to speak to the man on the street about God; and never have I seen the British press show such an interest in matters spiritual."

The staid *London Times*, in an unusual article on March 30 reported:

The four weeks during which Mr. Billy Graham's Greater London Crusade has been running, each weekday, in Harringay Arena, have seen much stocktaking. Mr. Graham himself, with the help of lieutenants and a large office staff who reduce everything to businesslike percentages, has been taking stock of Britain and its response

to him. Protestant clergy and the religious press have been taking stock of Mr. Graham. On both accounts, the American evangelist and everybody associated with him seem to be thoroughly justified in the satisfaction they are feeling.

An interesting sidelight appeared in the *Methodist Recorder* of England March 25, where Burnett Springman recounts of his meeting at the Arena with a Roman Catholic priest:

There we sat, two solitary people in the now empty arena, the Roman Catholic priest and I, a Methodist minister. We had talked hard for forty minutes, which seemed to me like five. "But why are you here?" I asked, "I should have thought you would have forbidden your people to come here." Gripping my hand firmly, he replied, "My brother, I care for the souls of men, and if this is a sincere and honest attempt to bring men and women into saving touch with Jesus Christ, then I give Billy Graham my hand.

The writer of the feature column "The Church Family" in the March 5 issue of *The Church of England Newspaper* was assigned the task of finding out why the people came to Harringay. He wrote, in part:

There was no sweep of emotion, no tears, no hysteria. Billy Graham is essentially a healthy young man. He has the engaging American habit of saying something far more shrewd and sensible than you had ever expected. You have heard the Scriptures explained just as clearly in your parish church, Sunday after Sunday, and I may say, just as eloquently. But there was a difference. [Continued on page 37]

### EVANGELISM

William Boyle, Editor



## NEWS of Conferences and Campaigns



Wagner

**K**IWANIANs in Monticello, Ky., departed from the usual run of noon programs by inviting a visiting evangelist, Eddie Wagner, and his soloist, Clayton Booth, to their April 9 meeting.

While in town for services in the Immanuel Baptist Church, April 6-18, the team also visited the local high school for two meetings.

"We at Immanuel are thankful to God for sending not just an evangelistic campaign, but a touch of real revival," reported Donald Randolph, pastor of the Immanuel Baptist Church. "Many important decisions were made, and we are rejoicing in what God has done for us."

Evangelist Wagner also conducted a campaign in the Ephrata, Wash., First Baptist Church, where a recently completed building was dedicated, and an eight-day series of meetings, which closed March 28, in the Calvary Baptist Church, Chillicothe, Ill. Dick Troup is pastor of the Ephrata church, and Denzil F. Neumann, is pastor of the church in

Chillicothe. Both reported fruitful services.

Bob Manderson, director of Bethany Acres, women's alcoholic home in Fallston, Md., conducted special evangelistic meetings in the Calvary Baptist Tabernacle, Salisbury, Md., and in the Messiah Evangelical United Brethren Church, Taneytown, Md.

Pastor Arthur M. Doepp, of the Salisbury church, reported a gain of thirty new members due to the meetings, which ended April 4. The Taneytown church also reported a membership gain, and a spiritual refreshment from the campaign, which was scheduled April 7-21.

Miami's Bayfront Park bandshell, scene of many varied events over the years, witnessed an unusual evangelistic campaign late in March—one which was led entirely by Christian laymen.

Total attendance was over 85,000 for the two weeks' campaign, extended seven days because of the unexpected interest. Several thousands of professions of faith in Christ were recorded.

Heading the list of some of the nation's top business and professional men was "God's Groceryman," Howard E. Butt, Jr., the 27-year old Texas businessman. Other participants were artist Karl Steele; soloist Fague Springman; Claude Rhea, of the Florida State University



### A Favorite Illustration

## Taking God at His Word

By Walter L. Wilson

**A**TEN-YEAR-OLD BOY whose father was a preacher had a deep desire to follow in his father's footsteps. He thought he should begin early in life to train for this noble work of preaching the gospel. He cast about in his mind as to how he could best train for the various phases of the Christian ministry.

This boy had a black cat which died one night, and was found dead on the back porch in the morning. The lad thought that perhaps this would be just the opportunity to begin practicing to be a preacher. He knew that preachers preached funeral sermons and here was an opportunity.

He obtained a shoe box and tenderly placed the corpse in this box. The cat had died with its head to one side, and the young fellow could not turn it so it would face up as he had seen in the coffins at funerals. He therefore cut a hole in the lid of the box and caused the tail to protrude so that the visiting friends could see some part of the cat. He dug a grave in the back yard under the peach tree, obtained some string with which to lower the casket, and invited the neighbor children to attend the service.

The sermon was given on the front porch, the funeral procession proceeded to the back yard, and the cat was gently interred in the grave. When the boys filled the grave, the cat's tail was left unburied. Every two or three days the young preacher pulled up the cat, using the tail for a handle, in order to investigate its condition. After a few such times, the tail would hold no longer and the body remained buried.

Now, many troubled hearts do this with their sins. They confess them, they put them under the blood, but they continue to drag them up, pull them out, spread them before the Lord, weep over them afresh, and forget that God has blotted them out, to remember them no more.

How foolish we are to bring back those ugly things which God Himself put under the blood when we first confessed. Let us leave them buried, and do as our Lord has done, remember them no more.

Dr. Wilson, widely known conference speaker and author, is pastor of Central Bible Church, Kansas City, Mo.

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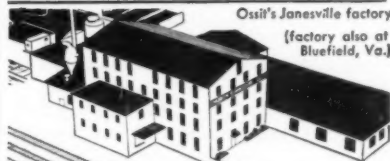


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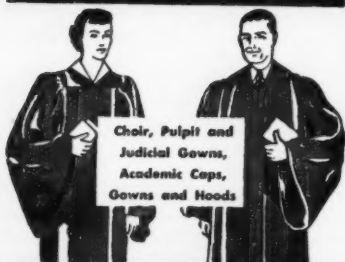
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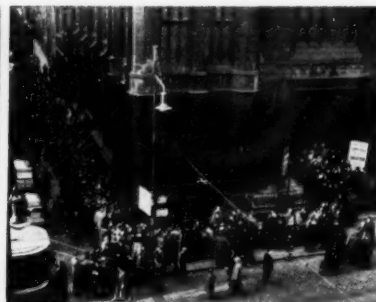
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Early crowds line up alongside Renfield Street Church in downtown Glasgow, Scotland, during "Glasgow Crusade for Christ" with Evangelist Jack Cochrane.

music department; and Neva Jane Langley, chosen as Miss America of 1953.

Fred Smith, vice-president of the Gruen Watch Co., served as master of ceremonies. Bill Mead, of Mead Baking Co., handled the crusade's business arrangements, and Alden C. Taft, reporter on the staff of the *Miami Herald*, was responsible for publicity.

The meetings were sponsored by the Miami Baptist Association.

Several decisions for full-time Christian service were made by young people of the Grace Evangelical Congregational Church, Knox, Pa., following evangelistic services led by Ralph Davidson, March 16-28.

Pastor C. F. Rissmiller reported consistently large attendances throughout the two weeks of meetings.

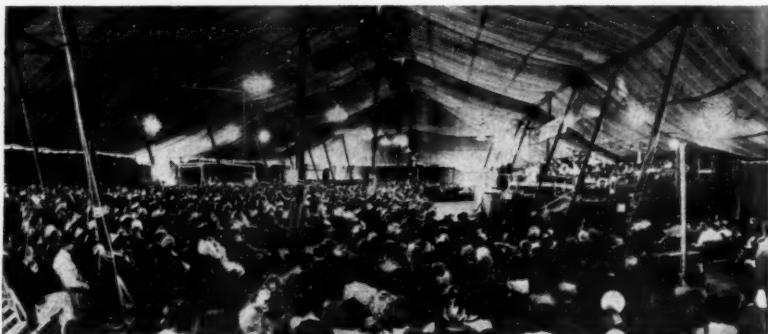
More than ten thousand persons were in attendance during a two weeks' campaign with Evangelist Hyman Appelman, in the Second Baptist Church, Auburn, N.Y., March 21-April 4. Several hundred decisions were recorded, the majority of which were salvation professions.

"The crowds were most gratifying, and altogether we have added more than one hundred members as a result of the meetings," reported Robert S. Stansfield, pastor of the church.

Amos Phipps led the congregational singing, and directed the large chorus choir each evening.

Dr. Appelman also conducted services in the Auburn Penitentiary, and spoke at luncheon meetings in Syracuse, Birmingham, and Rochester.

Some 3,000 persons attended this Sunday afternoon tent meeting in the Modesto, Calif., baseball park. The three weeks' meetings, featuring the Jack Shuler evangelistic team, ended April 11.



A successful three week tent crusade was conducted by the Jack Shuler evangelistic team in the Modesto, Calif., baseball park, March 21-April 11. Shuler was assisted by musicians Don DeVos, Bob Andersen, and Sammy Allred.

An overflow crowd of five thousand were on hand for the closing Sunday afternoon service, April 11, with another thousand turned away because of lack of space.

"The people of Modesto are grateful to God for the meeting of many spiritual needs," stated William M. Todd, president of the city's Ministerial Association. "The cementing of a bond among the evangelical pastors points toward a new era in our midst."

Prior to a five-day Bible conference in the Peekskill, N.Y., First Baptist Church, where Gordon Ham is pastor, Dr. William Ward Ayer led a successful two weeks' evangelistic campaign in the Highlawn Baptist Church, Huntington, W.Va. Dr. Norman Lewis is pastor of the Huntington church.

Attendance was good throughout, and more than a hundred professed decisions for salvation were recorded.

Pastor R. J. Simpson, of the Hickory Street Baptist Church, Dallas, Tex., reports a fruitful series of meetings with Evangelist J. Oscar Wells, of Bethany, Okla.

The services, which closed April 4, accommodated large crowds throughout, and resulted in many decisions for profession of faith in Christ. Sunday school and Training Union attendance was said to be the best in ten years.

"We have had 450 additions during the past three and one-half years, and our budget has practically tripled in four years," Simpson stated. "Now, in addition, we are grateful for this glorious time of spiritual refreshment, which I am sure will live on in the hearts of our people."

A chain theater operator from Florida was among the converts professing faith in Christ during two weeks' meetings with Evangelist Wells in the Second Baptist Church, Goldsboro, N.C.

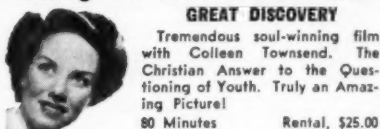
Dr. Harry W. Vom Bruch recently closed a one week campaign in the Florence Ave. United Presbyterian Church, Los Angeles, Calif. The Long Beach,

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Calif., evangelist has conducted services in ten cities in the United States during the past year.

A large scale "Crusade for Christ" in Glasgow, Scotland, led by Youth for Christ's Irish-born evangelist Jack Cochran resulted in professions of faith totaling more than one thousand.

The Renfield Street Church and the Odeon Cinema housed the capacity crowds for the enthusiastically received campaign, sponsored by an interdenominational group of professional and businessmen. Early comers, in line several hours before the doors were opened, blended their voices in singing some of the well known gospel songs, thus attracting others to the services.

"During this spiritual awakening, our people have shown unusual concern for their soul's welfare," reports Archibald Brown, of Scotland. "Many did not even wait for the service to start, but sought out the evangelist at his hotel for personal counseling. People from all walks of life became gloriously changed."

The closing two days of the campaign saw the crusade team in four major services in the Renfield Street Church. Dr. and Mrs. Louis Evans, of Hollywood, Calif., gave personal testimonies.

Earl Davis, of Norfolk, Va., served as song leader and soloist. Pianist was Paul Ferrin, of Denver, Colo. Organizing committee chairman was Dr. J. Brown Hendry.

The team also conducted a fruitful campaign in Belfast, Ireland, where numerous "extra" meetings were held daily in shipyards and surrounding factories.

An 84-year-old woman was among the converts during a "Crusade for Christ" campaign in the East Wallingford Baptist Church, East Wallingford, Vt., March 15-21, with Evangelist and Mrs. Frank Harpell.

Claude C. Berry is pastor.

The Guatemalan government granted free use of its amphitheater in Olympic City, sports center erected for the Caribbean Olympics of 1950, for an evangelistic campaign sponsored by the Central American Mission. Feb. 7-21.

Co-ordinator was Harold Van Broekhoven, director of radio station TGNA. Weekly prayer meetings were sponsored by the co-operating city pastors, and a week of prayer was observed in eighty-six congregations over Guatemala.

Guest evangelist was don Mariano Gonzalez, pastor of the CAM church in Comayaguela, Honduras.

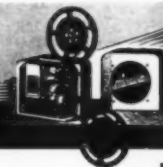
Evangelist Wes Auger's "Magic with a Message" was presented locally to TV and high school audiences in Springfield, Ill., during special meetings in the Southern View Chapel, March 24-April 4. E. Hellyer is pastor.

March 9-21, Auger ministered in the Goodwill Baptist Church, Glen Allen, Va., where James Westcott is pastor. All time Sunday school attendance records were set on successive Sundays, during

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**Some others of our recent contacts:** A Jewish young man accepted Christ after one of our Saturday night gospel services. A week later he brought a friend who wanted to know about the Lord. Another one, coming from Israel, is taking instruction for baptism. A Jewish doctor and his wife invited us to conduct a Bible class for Jews in their home.

Please pray that our testimony be enlarged. Pray for more workers. Write for our bi-monthly magazine, "The Messianic Witness". Address:

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the celebration of the church's fifteenth anniversary.

Extra chairs were necessary several evenings during the two-week crusade.

A fruitful eleven-day series of meetings in the Maxey Methodist Chapel, Knoxville, Ill., March 4-14, is reported by Evangelist F. A. Wirth, of Petersburg, Ill.

Seventeen persons united with the church, and several other important decisions were recorded. H. R. Brinkman is pastor.

Evangelist Joe Arnett conducted an evangelistic campaign March 21-28, in the Beverly Bible Church, Michigan City, Ind., where Morsey D. Saunders is pastor.

Crowds were reported as consistently good, with several making professions of faith in Christ.

A community wide, ten-day crusade in Libby, Mont., Feb. 10-21, led by Evangelist Carl Bihl, stirred up unusual interest, according to Louis Kramp, western area director of Youth for Christ International.

"The average attendance was 300 nightly," stated Kramp, "with the aggregate attendance equaling twice the town's population."

Pastors reported renewed interest in all phases of their churches' programs.

### FUTURE ENGAGEMENTS

**Hyman Appelman:** May 31-June 4, Southern Baptist Convention, St. Louis, Mo.; June 5, YFC, Kansas City, Mo.; June 13-20, Opelika, Ala.; June 21-27, Hebrew Christian Alliance Conference, Minneapolis, Minn.; June 28-July 18, Goldsboro, N.C.; July 19-Aug. 8, Portsmouth, Va.; Aug. 9-22, Memphis, Tenn.; Aug. 23-29, Morning Cheer Bible Conference, Sandy Cove, Md.

**Wes Auger:** June 2-13, Baptist Church, Lebanon Springs, N.Y.; June 19-20, YFC, Indianapolis, Ind.; June 22-July 4, East Side Baptist Church, Crawfordsville, Ind.; July 13-25, tent campaign, Millersburg, Baden-Baden, Ill.

**William Ward Ayer:** June 1, Bob Jones University, Greenville, S.C.; June 13-20, Bay Ridge Baptist Church, Brooklyn, N.Y.; July 11, First Presbyterian Church, Schenectady, N.Y.; July 24-30, Cannon Beach Bible Conference, Cannon Beach, Ore.; July 31, Portland Youth for Christ, Portland, Ore.; Aug. 1, Evangel Baptist Church, Portland, Ore.; Aug. 4-8, Montrose Bible Conference, Montrose, Pa.; Aug. 15-21, Winona Lake Bible Conference, Winona Lake, Ind.; Aug. 22-29, First Mennonite Church, Berne, Ind.; Aug. 30-Sept. 5, Maranatha Bible Conference, Muskegon, Mich.

**John Carrara:** June 6-13, English Neighborhood Reformed Church, Ridgefield, N.J.; June 20, Calvary Baptist Church, New York, N.Y.; Aug. 1, Fairview Gospel Church, Fairview, N.J.; Aug. 8, Trinity Baptist Church, Jersey City, N.J.; Aug. 15, Hydewood Park Baptist, Plainfield, N.J.; Aug. 22, 29, Federated Church, Lafayette, N.J.

**Val Cloud:** June 6-27, city-wide meeting, Wolf Point, Mont.

**Robert H. Conner:** May 24-June 6, First Baptist Church, Irondale, Mo.

**Ralph Davidson:** July 7-18, Calvary Church, Leavittsburg, Ohio; July 22-Aug. 1, Baptist Church, Harrisburg, Mo.; Aug. 4-15, Baptist Church, Sturgeon, Mo.; Aug. 22-29, community-wide meeting, Gotebo, Okla.

**Del. A. Fehsenfeld:** June 1-28, union campaign, Parshall and Stanley, N.D.

**The Guidos:** May 23-June 6, Grace Bible Church, Elmhurst, Ill.; June 13-27, First Baptist Church, Rockford, Ill.

**Harry McCormick Lintz:** June 2, Southern Baptist Convention, St. Louis, Mo.; June 13, union campaign, Van Wert, Ohio.

**Bob Manderson:** May 30-June 13, union campaign, Bloomington, Ill.

**John B. Marchbanks:** June 2, 9, 23, 30, Asheville Bible Church, Asheville, N.C.; June 13-20, Great Smoky Mountain Bible Conference, Bryson City, N.C.; July 5-10, Carolina Bible Conference, Shulls Mills, N.C.

**Raymond O. Nelson:** May 17-June 8, Oak Hills Fellowship, Bemidji, Minn.; June 10-20, E.U.B. Camp Meeting, Byle Park, Findlay, Ohio; June 21-27, Mission Covenant Church, DuBois, Pa.;

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June 29-July 11, Wellston Camp Meeting, Wellston, Ohio; July 20-Aug. 1, Stoutsville Camp Meeting, Stoutsville, Ohio; Aug. 3-8, Lake View tent meeting, Chicago, Ill.; Aug. 9-Sept. 11, Oak Hills Fellowship, Bemidji, Minn.

**Bertel G. Peterson:** June 1-13, E.U.B. Church, Coudersport, Pa.; June 20-July 18, Southern Baptist Church, Baltimore, Md.

**Mr. and Mrs. Lester C. Place:** June 5, Pottstown Youth Centre, Pottstown, Pa.; June 6, Pilgrim Baptist Church, Philadelphia, Pa.; June 8-13, People's Church, Harrisonburg, Va.; June 15-20, Sprigg Bible Center, Sprigg, W.Va.; June 21-July 5, Camp Nathaniel, Emmalena, Ky.

**Tom Presnell:** May 23-June 6, Berean Baptist Church, Santa Fe, N.M.

**C. W. Stlemming:** May 30-June 4, Calvary Baptist Church, Everett, Wash.; June 6-11, First Baptist Church, Bellevue, Wash.; June 12-18, Evangel Baptist Church, Portland, Ore.; July 11-18, Keswick Convention, Kingston, Jamaica, B.W.I.; July 19-30, Jamaica, B.W.I.

**John J. Van Gorder:** May 30-June 6, Conservative Baptist Church, New Bethlehem, Pa.; June 20-27, Jefferson Ave., Baptist Church, Huntington, W.Va.

**Eddie Wagner:** June 6-20, Truro, Nova Scotia.

**Baxter Walker:** June 14-27, Mill Creek Baptist Church, Bolivia, N.C.; July 4-25, Campaign, Monroe, N.C.

**William Wills:** May 30-June 4, Bible Tabernacle Christian and Missionary Alliance, Independence, Ore.; June 6-11, Mission Covenant Church, Bremerton, Wash.; June 13-18, Mt. Baker Church, Concrete, Wash.

### MOODY EXTENSION STAFF

**James R. Calhoun:** May 30-June 6, First Baptist Church, Wilcox, Ariz.; June 9-20, Euzaa Congregational Church, Steamboat Springs, Colo.

**Sidney E. Cox:** May 19-June 27, Randolph St. Baptist Church, Charleston, W.Va.; July 4-23, Faith Tabernacle, Hendersonville, N.C.; Aug. 1-29, Miami Beach Presbyterian Church, Miami Beach, Fla.

**Wil R. Johnson:** June 26-July 3, Canadian Keswick Bible Conference, Ferndale, Muskoka, Ont., Can.; July 7-15, Presbyterian Church, Norman, Ark.; July 18-23, Fair Havens Bible Conference, Gamebridge, Ont.; July 24-30, Blue Water Bible Conference, Wallaceburg, Ont.

**John Thompson:** July 17-24, Gull Lake Bible Conference, Gull Lake, Mich.

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—Sunday School Times  
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## More About the London Crusade

[Continued from page 32]

I am not afraid to smile at the Americanisms of Billy Graham. But I would not dare to speak lightly of that cross-section of the public who swarm out to Harringay looking for God.

The *Baptist Times* (England) carried a front page article in its issue of March 25 on the ministers' impressions of the American evangelist, as written by A. Stuart Arnold. A portion follows:

"What do you really think of Billy Graham?" I have been asked that question scores of times during the last fortnight—by the barber, the iron-monger, the garage hand, by strangers who have stopped me on the street, and by people from our churches. Two years ago I would have replied that he was just another American hot-gospel. Today I answer that he is a man who has been given an exceptional gift by God. What has made me change my mind? In the first place, when I knew that Graham was coming to England, I went to some trouble to find out more about him. I talked with men of repute who knew him; I got the views of trustworthy Americans; I read some of his sermons and saw films which featured his preaching. From this information I came to the conclusion that here was an evangelist to whom I could give my support.

Second, I attended three of his meetings in the Harringay Arena, and from what I have seen and heard, I believe that Graham may well be the man called by God to bring a new revival of spiritual power to our churches. Members of the team, as well as British observers, state emphatically that God is working in a remarkable way.

"From beginning to end, the crusade is a witness to answered prayer," summarizes Dr. Cook. "It would take far too long to record all the ways in which obstacles have disappeared, and doors of opportunity have opened."

Billy Graham's radio reminder suggests his own feelings in the matter: "Keep praying, we beg of you!" **END**

\*\*\*

### All This to Me!

LIDA E. VOIGHT

#### My Wisdom

No wisdom of my own have I,  
But humbly ask of Him,  
Who gives to all men liberally  
Himself—the Light within.

#### My Righteousness

My righteousness—but filthy rags;  
I shed them at His feet,  
And in His shining raiment clad,  
Made for His presence meet.

#### My Sanctification

By His own loving sacrifice  
"For the Master's use made meet,"  
I'm set apart to live for Him  
In lowly service sweet.

#### My Redemption

A slave to all unrighteousness,  
Undone and lost in sin,  
He reaches out His pierced hand;  
Redeemed—I worship Him!



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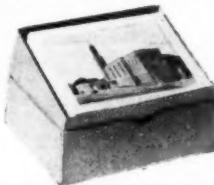
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## A Billy and Patty Bangle Story—

# What Mother Saw

By Aunt Theresa Worman



**B**ILLY and Patty Bangle took their berry pails and started off for the patch of berries down the road from Grandpa Bangle's farmhouse, where they were staying for part of the summer.

"Remember it's not necessary for you to can the berries," Mother Bangle reminded them as they started off. "I'll take care of that when you bring them home."

"Aw, Mom, we won't eat many—just one or two now and then," promised Billy.

"One or two now and then! Billy Bangle, you ate about half a pailful last time. You know you did," accused Patty.

"Yeh, but I still brought home more than you did," retorted Billy. "She's an old slow poke when it comes to picking berries, Mom."

"I'm not an old slow poke. I can pick as fast as you can if I want to," said Patty, defending herself.

"Says you!" answered Billy. "I'll race you today to see who is the fastest berry picker. O.K.?"

"And tear the bushes to pieces and crush the berries, I suppose," added Mother Bangle.

"No, we'll be careful. Want to race, Patty?" asked Billy.

"O.K. I'll race and you'll see I'll get my pail filled first," said Patty. She had great confidence in her ability to pick as fast as Billy.

"Maybe you will and maybe you won't," answered Billy, determined that he would beat Patty if he possibly could.

"I'll ring the dinner bell when it's time for you to come home," said Mother Bangle.

✦ TAKING their pails, Billy and Patty ran down the lane of old elm trees, through the big white gate and down the road to the berry patch. What a mad scramble! Plunk, plunk, plunk—the first handful of berries hit the bottoms of the tin pails. Then the sound was just a soft plop, plop, plop as the other berries fell on top. Billy and Patty seemed to have just about the same amount of berries in

Aunt Theresa Worman is especially well known to listeners of radio station WMBI, on which she presents the KYB (Know Your Bible) Club and other children's programs. She is the author and compiler of a dozen story books for children. The above has been slightly condensed from her newest book, *Outside and Inside with the Bangles*, to be released by Moody Press late this summer or early in the fall.

their pails when they heard the big dinner bell ring. Back to the big farm house they scampered.

"Well, well, how're my berry pickers?" called Mother Bangle.

"I don't know how Patty did it, Mom, but look—her pail has just about as many berries as mine. Boy, it's so close I think maybe we'll have to count the berries to see who has the most," said Billy.

"Bring your pails here. I'll weigh them on these kitchen scales," offered Mother Bangle.

Billy's berries weighed just a little more than Patty's. Billy went off shouting, "Whoopie! Billy Bangle is the champion berry picker!"

Mother Bangle looked solemnly at Patty. "You didn't win after all, did you, Patty?" she said with a sad look in her eyes. "It didn't pay, did it, honey?"

"I don't know what you're talking about, Mom," declared Patty.

"I think you do, Patty. Look at me." Mother Bangle made Patty look her in the eye.

"Oh, Mom, how could you see me? Did you go to the berry patch?" questioned Patty.

"No, I never left the house," answered Mother Bangle. "I was dusting Uncle Ed's room when I came across some powerful field glasses. I went to the window to try them out. The trees and bushes and things a block away looked close enough to touch. I thought it would be fun to see you and Billy, so I turned the glasses your way. I saw Billy walk away from his pail and then I saw you sneak over and put some of his berries in your pail."

✦ "Oh, Mom, could you see me real plain?" asked Patty, as the tears came to her eyes.

"Almost as plain as I can see you now," answered Mother Bangle.

"Mom, I'm sorry. Honest I am. I'll never, never do it again. And I'll tell Billy I'm sorry, too, even if he gets mad. And I won't eat any of the jelly you're going to make. I'll just eat my bread plain," promised a truly sorry Patty Bangle.

"If you're really sorry and tell Billy you are, I think you can have a little jelly on your bread," said Mother Bangle. "Patty, do you know what Mother did when she saw her little girl yielding to temptation?"

"No," replied Patty in a tiny, small voice.

"I knelt right there beside Uncle Ed's bed and I said to God, 'Father, my little girl Patty is yielding to sin. Forgive her and make her a stronger Christian girl, one who can overcome temptation.' And do you know what Jesus was doing for

[Continued on page 46]

Avoid a "Summer Slump"

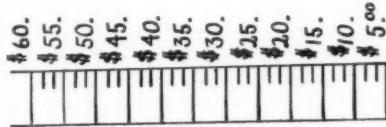
Chart Your Progress [Continued from page 7]



# Chart Your Progress

[Continued from page 71]

## OUR CLASS MISSIONARY GIVING



The well-meaning people who talk of education as if it were a substance distributable by coupon in large or small quantities never exhibit any understanding of the truth that you cannot teach anybody anything that he does not want to learn.—George Simpson, in *Think*

## Avoid a "Summer Slump"

Make out a vacation schedule for your teachers. Find out when each plans to be on vacation and provide substitutes well in advance . . . If there are not enough substitute teachers available, plan early to combine certain classes for the summer. Avoid last minute arrangements, which give the impression that you do not think Sunday school is important during the summer. Special features during the opening worship programs can make Sunday school so interesting that no one will want to miss a Sunday . . . When you start to plan you will find scores of excellent ideas to keep your pupils coming during the summer months. Ask God for guidance, then go to work. —*The Alliance Weekly*

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JUNE • 1934  
Volume 1 • Number 9

# idea NOTEBOOK

A Department of Moody Monthly

Edited by DOROTHY MARTIN

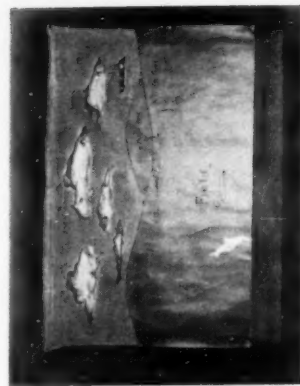
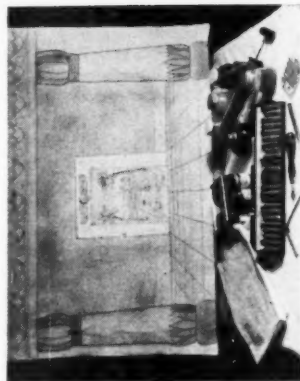
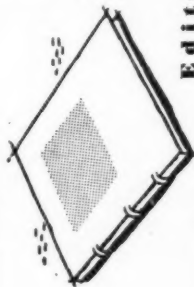


Figure 1 (left), materials and tools listed in text. Figure 2 (right), use of cotton tufts (as masks) in making clouds.

## Make Your Own Flannelboard Backgrounds

by Harris C. Harvey

If you use the flannelgraph as an aid in teaching, you have probably found that purchasing a variety of backgrounds can become quite expensive. But you can add to your selection of backgrounds inexpensively if you make your own. You need not be an artist to do so, and the financial outlay is comparatively small.

Tools are simple and inexpensive. A list of materials could be as follows (see figure 1):

1. Cotton flannel, white or light blue, for skies.
2. Heavy kraft paper for making

masks. (Avoid oiled paper, as the spray will gather in drops and run down onto the cloth.)

3. A small hand spray with glass jar that can be unscrewed.
4. Assortment of small glass jars with screw tops to fit the spray gun. (Empty jars from maraschino cherries, pickles, etc. These will enable you to change colors with-

### This Month

1. Make Your Own Flannelboard Backgrounds
2. Studying Your Sunday School Lesson
3. Pre-Session Activities
4. Chart Your Progress

water except that intended for the first row of waves. Spray that. Then remove paper covering and spray the next row.



Fill a jar with blue color diluted with

*Figure 3, sky and foreground after spraying but without added details.*



4. out emptying and cleaning the jar that comes with the hand spray.)
  5. Thumbtacks or pins. (Pins are easier to remove from wet masks.)
  6. Assorted poster colors.
  7. Oil crayons. (They come in sets of 12 for \$1.00.)
  8. Black "China marking" or weatherproof pencil, such as is used for plant markers. Useful for drawing sharp outlines of buildings.
  9. Dresmakers' pouncing wheel.
  10. A few sheets of carbon paper.
  11. Fixative blowpipe.
- (The last four items are not necessary, but will be found useful.)

*Start with a Sky*

The most useful piece of flannel is a sky. A daytime sky with fleecy clouds can be made in a very short time. The sky needs to cover only the upper three-quarters of the board. One sky will do for many different stories. Here is the step-by-step process.

Use white or pale blueannel. Pin it up on a board much larger than your cloth. It will be sprayed and the spray spreads far beyond the area it is intended to cover. Any kind of board will do, but one of porous material such as Celotex is good, since the ticks can be easily pushed in and pulled out.

Pin some tufts of cotton onto the cloth where you want clouds to be (see figure 2). Keep the cotton nearly straight on the lower edge and fluffy at the top. It

Your department room may not be easily adapted to such a program, particularly if more than one department meets together, and so some changes may be necessary.

It is important, however, to make a determined effort to utilize those pre-session moments so often lost to confusion and disorder. Why not consider the possibilities and see what can be done? **END**

## Chart Your Progress

by Mary L. Hammack

A PROCESS CHART is merely an illustration of some form of class or individual progress. It is an effective way of stimulating pupil interest. It is important that such a chart be made easy for the age group to understand; that it be attractive, colorful and meaningful. Teachers have found charts to be easy to make, simple to use, and interesting to the group.

Following are samples of various types of progress charts: [see page 8]

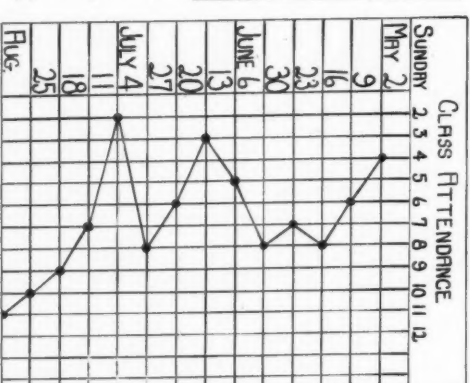
PUPILS	VERSES	LEARNED
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MARY	Jan 316						
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	TERRY	Jn.316M7H9								
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[illegible]

PUPILS	SUNDAYS PRESENT
JOE	X X X
SUE	X X X X
MARY	X X X X
BOB	X
JERRY	X X
BILL	X X X X
BETTY	X X X X X X



June, 1954

**IDEA NOTEBOOK**  
Vol. 1—No. 9  
1954  
*A Department of Moody Monthly*

*Editor, Dorothy Martin*  
*Consulting Editors: Harold E. Garner, Arvilla K. Garner, Irene B. Ranney, Robert E. Rill, Dr. J. Allen Blair.*



Jo Anne Brubaker

## Pre-Session Activities

by Edna Barrett

**T**HE ten or fifteen minutes just before the opening of the Sunday school hour is often wasted time. Filling those minutes with interesting activities encourages punctuality and regular attendance, and prepares the children's hearts and minds for the worship and Bible study periods.

For beginner and primary children, attractive browsing tables may be set up with picture books, objects, missionary curios, pictures, models or anything that will provide an appropriate setting for the lessons to be given later. Seize the opportunity to talk with the children, become acquainted with new members, learn their interests, review memory work and practice with flannelgraph stories. Early arrivals may make scrap-books or do other simple handwork correlated with their lessons and helpful to their spiritual growth.

For juniors, a library of interesting books is a source of immediate interest. They may prepare and set up flannelgraph stories, complete their workbook assignments, talk to their teachers or sing together. Memory work may be recited and its meaning explained more fully than time allows during the regular class period. Juniors like to help set up exhibits and arrange collections of missionary objects and pictures. There is no limit to the projects that will interest them and at the same time contribute to their spiritual growth.

Holding the junior high group is sometimes a problem. Certainly just sitting and waiting for time for the Sunday school hour to begin is not going to help keep them interested. However, if there is a browsing table provided for them with really worthwhile and challenging books, if they can work on special projects such as maps or posters that will be used in some way, they will not be bored but will respond to the companionship of their teachers.

Such a program involves more work for the teachers. They must come much earlier than would otherwise be necessary. This may be almost impossible for busy mothers and fathers, who form the larger part of the teaching staff in many Sunday schools. It might be possible to rotate the responsibility, having a few teachers in charge for a month at a time. Or there may be several people in the church who would be willing to take charge of this period who would not be members of the regular teaching staff. Or it might be possible to make use of the senior high young people, thus giving

doesn't matter if it blows around a bit. That will give a hazy edge to the cloud. Fill a jar with blue color diluted with water. Poster color will not penetrate the cloth, and the other side may be used for a night sky. Ink, dyes, or transparent water colors may penetrate the cloth and therefore should not be used.

Attach the jar to the spray gun and spray lightly with the blue color, going over the sky several times until the desired depth of color is obtained. Do not try to get full depth of color the first time. Repeated light sprays will give a better and smoother coverage.

Make the sky darker at the top and lighter near the horizon. If you wish, a little yellow sprayed near the bottom will give a sunrise or sunset effect.

Remove the cotton, being careful not to touch the wet cloth. Pressing or rubbing against it while wet will cause a smear. Hang it up to dry. Your sky is complete.

### A Night Sky

The next step is to make a night scene. This will give practice in using simple masks.

Take a sheet of kraft paper large enough to cover the cloth. Sketch a few clouds on it. Long narrow clouds are best; nearly level underneath, more billowy above. Cut out the clouds leaving holes in the paper. This will give you a mask or stencil.

Place the paper mask over the cloth and spray with gray color (dilute black to gray). Now, after allowing the gray to dry, pin the paper clouds over the sprayed clouds and remove the paper mask. Spray the sky a dark blue, darkening the upper part with black.

Remove the paper cloud masks and the sky is finished. After the paint dries, the clouds may be shaded lightly with oil crayons leaving them lighter underneath.

### Water

For a sea that reaches to the horizon, such as the flood of Noah, cut wavy edges on several strips of paper. Large waves should be nearby and diminish in size as they go back.

Cover all the cloth to be used for the

water except that intended for the first row of waves. Spray that. Then remove paper covering and spray the next row. Some spray will fall on the first row but it will serve only to deepen the color. Repeat, nearly to the top. Water should get lighter toward the horizon. The final one-fourth of the cloth can be solid pale blue. Aquamarine is ideal. Deepen hollows in waves with green and make a few greenish lines in the distance near the horizon.

Another article will follow on how to make foregrounds and buildings.

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How to get the most from the Bible in . . .

# Studying Your Sunday School Lesson

by Arlene E. Peters



As a teacher you know from experience—that

reading what the quarterly has to say about the lesson for your class is not sufficient preparation. Studying the material first of all directly from the Bible will be a blessing to you and later to your class. Thorough preparation is necessary whether one is teaching a class of beginners or an adult Bible class; whether one is telling a simple Bible story or teaching a more difficult portion of Scripture.

Here, for example, is a sample study of II Kings 14:23-27.

1. Read the passage quickly to get the story.

2. Read it again to find the *who*, *when* and *where*. Write them down thus:

WHO	WHEN	WHERE
Amaziah, son of Joash, king of Judah	15th year of reign	Judah
Jeroboam, son of Joash, king of Israel	Reigned 41 years	Samarita, Israel
Jonah, son of Amittai, prophet		Israel
Jehovah, God of Israel		Gathnepher

3. Observe what you have written, ask questions and find the answers.

Observation: There are three kings, a prophet, and God in this story.

Q. Who is the main character?

A. Even though God is the most important one, this is the story of Jeroboam, son of Joash.

Q. Why are the other two kings brought into the story?

A. One to date Jeroboam—began to reign in Amaziah's fifteenth year. The other to characterize him—did the sins

of the other Jeroboam.

Q. Shall I study either of these two kings any further?

A. Yes, Jeroboam, son of Nebat, to find out what Jeroboam, son of Joash, was like.

Q. Where will I find out?

A. Cross references in the Bible; Bible dictionary; concordance. Read the references (I Kings 12, 13) quickly just to find the nature of the sinfulness in which Jeroboam II continued.

Q. Why is the prophet mentioned?

A. To show that God planned the things that Jeroboam II accomplished.

Q. What else should I know about this prophet?

A. Was he the same Jonah whom the whale swallowed? Check Jonah 1:1 and a Bible dictionary.

used by God to save Israel from oppression.

Q. How do I sum up the situation recorded here?

A. A king who did evil, like an extremely evil predecessor, was allowed to reign 41 years and have success in a military way to promote God's plan. But the king's epitaph in Scripture reads: "He did evil in the sight of God."

Q. Now where am I in my study?

A. I have found what II Kings 14:23-27 says. I have found out—in part—what it means. I must ask what it means to me. It means that the success of my projects, in church or out, does not necessarily indicate that I am right with God. It means that my continuance in a place of leadership does not guarantee my stand with God if my heart is not right before Him.

Q. Is there something I must make right before I can teach this lesson?

A. I continue in meditation and prayer, the Holy Spirit will teach me more. I have studied the Bible first. Next I will study the quarterly. Has the message in this lesson changed me, or do I have only head knowledge? Do I really know the lesson? END

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### RECALL GOD'S BLESSINGS ON FOUNDATION'S MINISTRY

God's amazing blessing on the ministry of Scripture Press Foundation are recalled by Victor E. Cory, president, as the organization looks forward this fall to observing its twentieth anniversary of publishing Sunday School materials.

As pioneer in producing Biblically sound, graded Sunday School lesson materials, Scripture Press' first lessons were introduced in the fall of 1934. Original curriculum, which for the first time made available all of the Bible, was planned by Dr. Clarence H. Benson, then head of the Christian Education Department of Moody Bible Institute.

From this unique feature of covering all of the Bible in the curriculum, Scripture Press derived the descriptive title, "All-Bible Graded Series." This feature, too, according to Cory, has been one of

the chief reasons for the amazing popularity of the Scripture Press lessons. Today the All-Bible Graded Series has one of the largest circulations of any graded lesson material.

Meanwhile, the departmentally graded principle, with its many practical advantages, is being hailed by an increasing number of educational authorities as the proper method of grading for Sunday Schools.

As use of the All-Bible Graded Series boomed, Scripture Press launched other teaching tools. The most popular of these have been the correlated visual aids, also usable separately. These include the now famous "Suede-graphs," which visualize Bible stories, "Gospel-graphs" which visualize Bible truths, Mission-graphs, tabletop projects, etc.

Scripture Press also has branched out into other fields. These products include Vacation Bible School lessons, Sunday School films, record system, books, and miscellaneous Sunday School features.

"We praise God for His blessing on our ministry during these first twenty years," says Cory. "We are trusting Him for even greater opportunities in the important years just ahead."

Now Scripture Press is readying a number of other products including new courses for Cradle Roll, Nursery, Senior High and Home departments, as well as a number of new book titles.



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# Philippine Opportunity

**W**HAT a chance! An invitation to guide the Bible study of a church of two million members . . . to help instruct the clergy of an "orphan" church . . . to help bring revival to one of the largest groups in the Philippines through study of the Scriptures!

This is the opportunity reported by Orient Crusades. And to many people it will sound like purest fiction.

"Who is Orient Crusades?" you may be tempted to ask. "And what church in the Philippines are they talking

## MISSIONS

Harold R. Cook, Editor

about? This sounds as if someone has let his enthusiasm run away with his judgment."

First let's get some of the facts.

✦ **ORIENT** Crusades is a new missionary organization. It started on Formosa after the Communists closed the door to China. Dick Hillis, veteran China missionary, and Ellsworth Culver went to Formosa in reply to an invitation by Madame Chiang Kai-shek. There they preached and distributed one and one-half million Gospels among the Chinese soldiers and Nationalist refugees. The response was so great that they followed up with a Bible correspondence course. Now this Bible study program has gone beyond Formosa, and they report 150,000 people in the Orient systematically studying the Word of God in a one-year program.

The church in the Philippines is the Independent Philippine Church, better known to some as the Aglipayan Church. During the past fifty years this nationalistic church, independent of both Roman Catholic and Protestant organizations, has fluctuated between one and one-half million and three million members. Yet in spite of its large membership it has been spiritually weak. It has little property and no schools. But most serious of all, its priests are untrained, and neither priests nor people are acquainted with the Bible. Many of the priests have never read the Bible, much less owned one.

So we have Orient Crusades, an organization dedicated to a broad program of simple Bible teaching, and the Aglipayan Church, a church largely without Bible teaching, but one whose leaders have awakened to their need. The two



Priests of the Philippine Independent Church eagerly receive Gospels of John from Ellsworth Culver as the Crusade gets under way among these spiritually hungry clergymen.

came together last year when Orient Crusades made a visit to the Philippines. Isabelo de los Reyes, Jr., supreme bishop of the church, said after an interview, "For fifty years we have been an orphan church. Today for the first time we have found a group sincerely interested in helping us find truth. We welcome you to spread the teachings of God's Word in our midst." Then on December 1 he wrote:

We cannot know truth until we find it, and we cannot find it but by searching. I firmly believe that as we search the Holy Scriptures we will find all things necessary for the salvation of our souls. It is my earnest desire that the clergy and faithful of my church become more fruitful—for our people to possess a true evangelical spirit. One of our great basic needs is to know the fundamental truths of the Holy Scriptures, but the vast majority of my people do not even have a portion of God's Word.

Our church numbers 2,000,000 people; we need 2,000,000 Gospel portions. This is a gigantic task, but will you help us?

I believe the coming of your organization into the Philippines has been directed by the Holy Spirit to help us meet this need. We welcome you to spread the teachings of God's Word in our midst.

In order to bring this about, I am calling upon the clergy to extend their greatest possible co-operation, and you may rest assured of my determination to co-operate to the best of my ability.

Words do not convey our deep appreciation. We sincerely pray that the work of Orient Crusades will be richly blessed by our Father Almighty, and that our people will become more familiar with the Holy Bible?

✦ **BUT** what is this Aglipayan Church? How did it start? Why do so many Filipinos still cling to it?

The story goes back to the days of Spanish rule in the islands, before the Spanish-American War. For nearly four centuries Spain ruled the islands. And with Spanish rule came the Roman Catholic Church. No rival was tolerated. But within the church itself there was not always peace.

Filipino Catholics did not question the

authority of the church. They did not question its doctrines. But they did have some serious grievances. And most of those grievances were against the oppressions and exactions of the Spanish friars—Dominicans, Franciscans and others.

The friars were the real rulers of the islands. Whether they had sought such rule or not, the fact is that they controlled the political, social and economic life as well as the religious. A writer in a Catholic review says, "History cannot disprove the fact that in the Philippines the evils which befell the islands during the Spanish administration arose in part from unbridled power." And that power was in the hands of the several mendicant orders.

What to some was the worst of the whole matter was that the friars were not even Filipinos. The oppressors were all foreigners. Filipinos were not admitted to the orders. They were admitted to the secular priesthood, but the seculars were not allowed to take over most of the parishes. Neither could Filipinos aspire to the higher offices in the church. Those were reserved for Spaniards.

Two years before the Spanish-American War, an insurrection broke out in the Philippines. Most Americans knew nothing about it. Then came the war. Admiral Dewey, in Hong Kong, was ordered to Manila to attack the Spanish fleet. The whole purpose was to destroy a possible threat to our west coast. There was no thought of freeing the islands from Spain. President McKinley said, "When next I realized that the Philippines had dropped into our lap, I confess I did not know what to do with them."

The islanders themselves, however, had some pretty definite ideas. They thought the Americans had come to free them from Spain and from the tyranny of the friars. This explains why the rebel leader, Aguinaldo, first fought with the Americans and then against them. Plainly the Americans didn't understand what the rebels had been fighting for.

Gregorio Aglipay y Labayan was a Filipino priest. He took no part in the 1896 revolt, but when the American war

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broke out, the archbishop sent him to the rebel camp to offer a number of concessions if the rebels would only help fight the Americans. Aglipay had the confidence of both the church and the rebels. In fact, the church seems to have given him temporary episcopal powers, while the rebels countered by appointing him vicar-general of the Philippines. But this was before the war was ended and the treaty was signed.

✦ THE peace was a victory for the friars. Not only were they not expelled from the country, but the treaty specifically exempted from seizure the 400,000 acres of choice Philippine land they had obtained by one means or another. They no longer needed to court favor with the Filipinos. Aglipay was soon excommunicated. He retaliated as acting bishop by excommunicating the archbishop, and he appealed his case to the Pope. But it was a losing cause.

In 1901, a leader who had returned from exile, Isabelo de los Reyes, started the Independent Philippine Church. Aglipay was the natural choice to lead it. But he still hesitated to break with Rome. He and the people were not really opposed to Rome. It was the friars they feared and hated. Governor Taft was going to Rome. Could he get the friars removed? He did start negotiations for the purchase of their lands, but he could get no other promise. Maybe, it was suggested, the Spanish friars could be replaced little by little from other countries. . . . But they would still be foreigners, and that is what the Filipinos didn't want.

So now Aglipay broke definitely with Rome. On October 26, 1902, he celebrated his first mass in the open air as supreme bishop of the Independent Philippine Church. Soon multitudes were swinging over to the new church, in many cases taking their priests along with them. They even seized the church buildings and used them for their own services. "They are ours; it was our money that built them," was the argument. The Supreme Court finally obliged them to surrender the church buildings to Roman Catholic authorities, but the new church continued. Its great strength was that it was a truly Filipino church.

At the very beginning the Independent Church leaders made contact with the first Protestant missionaries in Manila. The missionaries were quite understandably cautious. "We pointed out," says one of them, "the impossibility of any attempt to unite with a movement which did not make the Scriptures the rule and guide in doctrine and life . . . [We] secured a promise that he would carefully consider the question of the endorsement of the Word of God, marriage of the clergy, and the abolition of Mariolatry."

Aglipay did consider these things, and later the church came to accept them. But they never won the full co-operation of the Protestants. To some they were still too Catholic. And after a time they leaned too strongly toward Unitarianism. The movement did not fall to pieces, as many had prophesied, but it did begin to stagnate.

Another of the pioneer missionaries tells of meeting a priest of the Inde-

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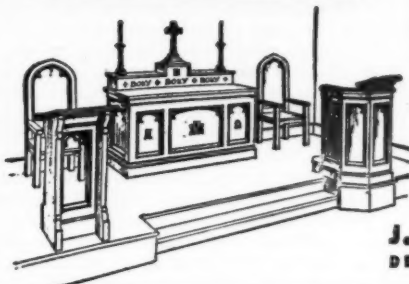
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pendent Church on a steamer. He was an attractive young man and was studying law at the time. "I asked him about his services of worship in the church," writes the missionary. "He said they followed the use of the mass to which the people were accustomed. I asked him whether he preached each Sunday morning. He replied that he did during the first six months of his incumbency, but that later he had given it up. I asked him why. He said, 'Well, I have explained all the doctrines of our church to the people, and there is nothing more to be said!'"

♦ How much can we expect from this new campaign of Bible instruction in the Aglipayan Church? It is hard to say. But we may be sure that the Word of God has lost none of its power. Also Bishop de los Reyes, son of the founder of the church, has promised 100 per cent co-operation. There is bound to be some opposition, for the Bible message is not always pleasant and soothing. It rebukes sin and selfishness and calls for transformed lives. But supported by earnest prayer, the potentialities of this ministry are tremendous.

Two or three years after the Independent Church was started, a visitor to the Philippines had an interview with Aguinaldo, the former rebel leader. He asked Aguinaldo what he thought of Aglipay's work.

"It is a step in the right direction, and will lead to better things here."

"Does it satisfy you?"

"I may call it the second grade; the first grade in time will be the Protestant Church."

It was the study of the Word of God that led to the Protestant Church. May not such study also lead the Aglipayan Church to complete that work of reformation which it began in the Philippines half a century ago?

END

## What Mother Saw

[Continued from page 38]

you at that very same time, Patty?

"He was praying for you, too. Up there in heaven where He lives, He saw you; for His eyes go to and fro over the whole earth. He saw you and He was sad and He said, 'Father, there's a little girl named Patty Bangle and she is being tempted to do wrong. Our enemy Satan is making her do this. Help her to be a good, strong Christian girl.' You see, that's one of the things Jesus is doing in heaven. He's watching over us and praying for us, and He's so happy when He sees us doing good and He's sad when He sees us doing wrong," said Mother Bangle.

"I don't want to make Jesus sad, Mom," replied Patty, and she really meant it, because she loved the Lord Jesus.

"I know you don't, dear. No more than you want to make me sad," said Mother Bangle, who knew the heart of her little girl.

Patty couldn't get over the idea that Mother Bangle could be inside her grandma's house and see her so plainly when she was a block away. "Could you

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see me real plain, Mom?" she asked again.

"Just as though you were here in the room with me," replied Mother Bangle. "Run up to Uncle Ed's room and get those glasses and I'll show you what I mean. Of course, even with them, I could see only the outside of you, but Jesus' powerful eyes can look right through your skin and bones and flesh, Patty, and right down into your heart."

"Oh," said Patty. This was something for her to really think about and to remember all the days of her life.

## On the Shore of Galilee

[Continued from page 24]

the one used here, and he concluded with this question, "Can each one of you who is a member here say at this time, 'Lord Jesus, You know that I love you?'" A hush went over the congregation, but one of the sailors, forgetting where he was, broke the silence and cried out with all of the enthusiasm of his young heart, "Lord Jesus, You know everything, You know that I love You."

My friend, let me say again, Christianity is a love affair. "We love him, because he first loved us."

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### THE GOOD SHEPHERD

I AM the good shepherd" (John 10:11), our Lord said in addressing the Pharisees. The Greek uses the pronoun *ἐγώ* (*egō*). The use here is intensive. It is, "I, in contradistinction to all others, am the good shepherd."

There are two words meaning "good" in the Greek language: *ἀγαθός* (*agathos*), "intrinsic goodness," and *καλός* (*kalos*), "exterior goodness, goodness as seen on the outside." While our Lord's goodness is basically intrinsic, yet *kalos* is used here since a sheep knows its shepherd, not by his inner goodness of heart, but by that which it can see on his outside, the exterior goodness, which is of course the outward expression of the intrinsic goodness of the heart. "I, in contradistinction to all others, am the shepherd, the good one."

The word "pastor" (Eph. 4:11) is the translation of the same Greek word John used in reporting our Lord's words about Himself, *ποιμήν* (*poimēn*), "a shepherd." The word "pastor" is from the Latin, meaning a shepherd. The story goes that a tourist in Palestine, observing a man driving a flock of sheep, said to him, "I always thought that eastern shepherds led their flocks." "Oh," the man replied, "I am not the shepherd, I am the butcher." Strange parable, but what a lesson. A pastor (shepherd) never drives God's flock to the living of a holy life. He leads them by a godly, separated, humble, Christlike walk.

That great Shepherd of the sheep said (John 10:27), "The sheep which are mine hear my voice." The word "voice" is genitive in case. The sheep recognize His voice by its sound. He says, "I know them by experience" (*γινώσκω*, *ginōskō*). The Lord Jesus knows all about us saints, our strivings for holiness, our failures. "They follow with Me on the same road that I take" (*ἀκολουθεῖω*, *akolouthēō*), a road that leads to a cross, a lonely road, a self-sacrificial road. They shall positively not (double negative, *οὐ ἔ, οὐ μέ*) perish, no not forever (*εἰς τὸν αἰῶνα*, *eis ton aionā*).

The word "men" (A.V.) is in italics, which means the word is not in the Greek text. It is "Not a person (*τις*, *tis*, that includes the devil himself) will snatch them out of my hand." "My Father who gave them to Me as a permanent gift (*δίδωκεν*, *dedōken*, perfect tense) is greater than all." We saints are the permanent possession of the Shepherd. "No one is able to be snatching them out of my Father's hand. I and My Father are one."

The writer to the Hebrews says (10:12), "But this one [priest], having offered one sacrifice for sins, sat down in perpetuity on the right hand of God." He needs never to arise and offer another sacrifice. He cried, "It stands finished" (John 19:30).

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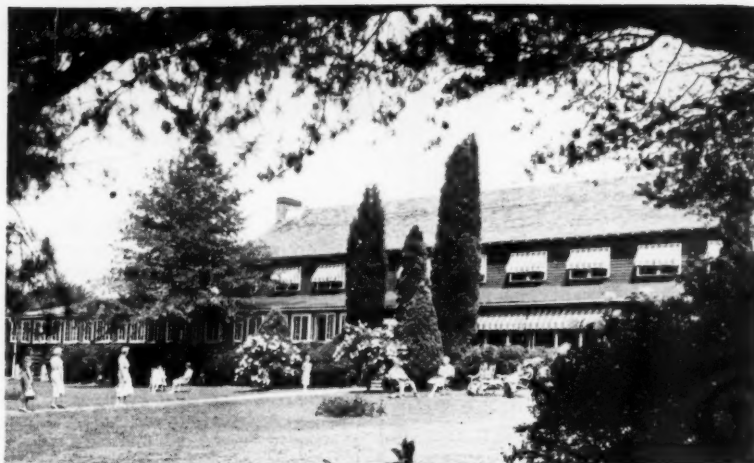
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# Directory of Summer Bible Conferences and Camps

### East

#### America's Keswick, Keswick Grove, N.J.

Forty miles east of Camden, N.J. Memorial Day  
Conference, May 28-31; Student Conference, June  
5-13; Fourth of July Conference, July 2-5; Young  
People's Conference, July 10-18; Ministers' and  
Christian Workers' Conference, July 19-22; Second  
July Conference, July 24-Aug. 1; Young People's  
Conference, Aug. 7-15; Second August Conference,  
Aug. 21-29; Labor Day Conference, Sept. 3-6. For  
information address: Registrar, America's Keswick,  
Keswick Grove, N. J.

#### Biblical Research Prophetic Bible Conference, Rose- dale Grove, Lansdale, Pa.

Near Reading, Pa. Conferences Aug. 29-Sept. 6,  
featuring Bible study and prophetic messages by  
Dr. David L. Cooper and A. C. Rosenberger; daily  
children's and young people's meetings. For information  
address: Mrs. Irvin A. Spatz, 1521 N. 12th St.,  
Reading, Pa.

#### Buffalo Bible Conference, Ebenezer, N.Y.

Southeast of Buffalo near Ebenezer, N.Y. Chil-  
dren's camps, July 5-24; young people, July 24-  
Aug. 7; adults and families, Aug. 8-Sept. 6. For  
information address: Buffalo Bible Conference, Buf-  
falo 24, N.Y.

#### Camp Caledon, Erie, Pa.

On the shores of Lake Erie, 14 miles west of  
Erie. 135 miles north of Pittsburgh. Camping  
dates: July 5-17; July 19-31. For information  
address: Camp Caledon, 1001 Palace Hardware  
Building, Erie, Pa.

#### Camp-of-the-Woods, Speculator, N.Y.

Fifty-five miles north of Amsterdam, N.Y., in the

Adirondacks. Conferences, June 19-Sept. 7. Adults,  
families, young people and children. Speakers in-  
clude R. K. Strachan, Jacob Stam, Hermann Braun-  
lin, Dr. Charles J. Woodbridge. For information  
address: Gordon L. Purdy, Speculator, N.Y.

#### Central New York Bible Conference, Homer, N.Y.

Thirty miles south of Syracuse, N.Y., on U.S.  
Highway 11. Young People's Conference, July 23-  
30; general Bible conferences including Victorious  
Life, Missions, Bible Teaching, July 25-Aug. 15. For  
information address: Mrs. Merle E. Tebo, 18 N.  
Main St., Homer, N.Y.

#### Deerfoot Lodge (Boys' Camp), Speculator, N.Y.

Seven miles north of Speculator, on Whitaker  
Lake. For information address: Ralph E. Patterson,  
156 Fifth Ave., New York 10, N.Y.

#### Harvey Cedars Bible Conference, Harvey Cedars, N.J.

On Long Beach Island, 40 miles north of Atlantic  
City, N.J. Ten weeks of spiritual blessing. For  
information address: Harvey Cedars Bible Confer-  
ence, Box 218, Collingswood, N.J.

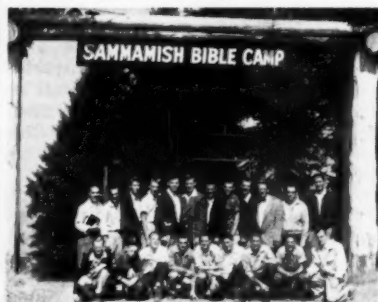
#### Hephzibah Heights, Monterey, Mass.

In the Berkshire Hills, July 2-Sept. 6. Speakers  
include Ralph L. Keiper, Northcote Deck, Kenneth  
Masteller, James King, George Schneider, Edward O.  
Kehler, Arthur B. Whiting, Stuart Garver, Robert  
Brown. For information address: Hephzibah House,  
51 West 75th Street, New York 23, N.Y.

#### Highland Lake Bible Conference, Highland Lake, N.Y.

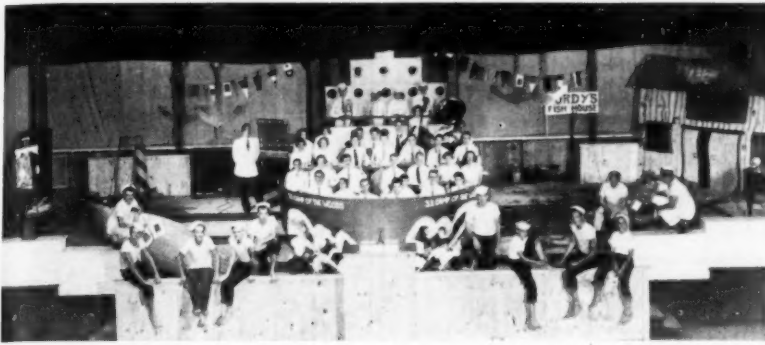
One hundred miles west of New York City. Staff  
Conference, June 19-26; World Missionary Confer-  
ence, June 26-July 3; Conservative Baptist Week,

See those smiles? Group at entrance of Lake  
Sammamish Bible Camp, Seattle, Wash.



Dormered front of large hotel at Highland  
Lake Bible Conference, Highland Lake, N.Y.





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July 3-10; Fourth Week, July 10-17; Laymen's Week, July 17-24; Christian Workers' Conference, July 24-31; Youth Week, July 31-Aug. 17; Sunday School Institute Week, Aug. 7-14; General Conference, Aug. 14-21; International Native Missionary Week, Aug. 21-28; Christian Believers' Week, Aug. 28-Sept. 6. For information address: Merle Fuller, Highland Lake Bible Conference, Highland Lake, N.Y.

#### Lake Erie Bible Conference, Erie, Pa.

Six miles west of Erie on Highway 5. General Conference, July 25-Aug. 1. Speakers include: Dr. Arthur B. Whiting and Dr. Ralph Mitchell. For information address: Harold Gorr, 3512 South Street, Westerville, Pa.

#### LeTourneau Christian Camp, Canandaigua Lake, N.Y.

On Canandaigua Lake in central New York State. Women's Missionary and Bible Conference, June 10-12; Ministers' and Laymen's Conference, June 14-16; Child Evangelism Camp, June 26-July 3; American Association for Jewish Evangelism Prophetic Conference, June 26-July 3, also July 3-5; Bible Club Senior Camp, July 3-10; Bible Club Junior Camp, July 10-17; Baptist Junior Camp, July 17-24; Baptist Senior Youth Camp, July 24-31, also July 31-Aug. 7; Christian Workers' Conference, Aug. 7-14; All Nations Evangelistic Fellowship Camp for underprivileged children, July 31-Aug. 14; Bible Memory Association, Aug. 15-21; Advent Christian Annual Camp Meeting, Aug. 21-28; Youth Temperance Council of New York State, Aug. 23-28; Youth for Christ, Aug. 28-Sept. 4, also Sept. 4-6; CBMC Annual Regional Rally, Sept. 10-12. For information address: Harold J. Seeley, P. O. Box 48, Canandaigua, N.Y.

#### Montrose Bible Conference, Montrose, Pa.

Forty-five miles north of Scranton, Pa., 22 miles south of Binghamton, N.Y., on Highways 106 and 29. Adult Conference, July 3-Sept. 6; Young People's Conference, July 5-11; Children's Camp, July 12-25. For information address: W. Douglas Roe, 35 Lake Ave., Montrose, Pa.

#### Morning Cheer Bible Conference, Sandy Cove, North East, Md.

Southwest of Philadelphia off Route 1. Memorial Day Weekend, May 29-31; weekly conferences, June 14-Sept. 6. New speakers each week, special music, Gospel broadcast originated Monday through Thursday from conference grounds. For information address: Morning Cheer, Sandy Cove, North East, Md.

#### Mount Lou-San Bible Camp, Harrisburg, Pa.

Eight miles east of Harrisburg, 1½ miles north of Linglestown, Pa. Girls' Weeks, July 4-Aug. 1; Boys' Weeks, Aug. 1-29. For information address: Harrisburg Bible Forum, Inc., 401 S. 17th St., Harrisburg, Pa.

#### North Mountain Bible Conference, Red Rock, Pa.

Twenty miles west of Wilkes-Barre on Route 115. General Bible Conference, July 2-Aug. 15; special week sponsored by the Wyoming District of Primitive Methodist Churches, Aug. 16-22. For information address: Robert W. Lancaster, Box 22, Wilkes-Barre, Pa.

#### Ocean City Summer Bible Conference, Ocean City, N.J.

Southwest of Atlantic City. Conferences, June 27-Sept. 6. Bible teaching, evangelism, missions. For information address: David P. Wright, director, 603 Tenth St., Ocean City, N.J.

#### Odosagih Bible Conference, Machias, N.Y.

On Lime Lake, Machias, N.Y. Open June 26-Sept. 6. General Conference, July 25-Aug. 6. Speakers include: Harry Vom Bruch, Ken Masteller, Leon Sullivan, Alan Torbes, Lehman Strauss, Dr. L. Sale-Harrison, Dr. Ralph Davis. Music: A. A. Luther, Jack Van Impe. For information address: Odosagih Bible Conference, Machias, N.Y.

#### Ontario Bible Conference, Lake View on Lake Ontario, Lycoming, N.Y.

Six miles northeast of Oswego, N.Y., on shores of Lake Ontario. July 25-Aug. 8. Children's camps open Aug. 9 for two weeks. Labor Day week-end O.B.C. retreat combined with International Gideon Camp. Speakers at general conference: Dr. Oswald J. Smith, Dr. Clyde Taylor, Theodore Epp, Phil Saint. For information address: Clarence Abrams, Ontario Bible Conference, Lycoming, N.Y.

#### Pennwood Bible Camp, Galetton, Pa.

Six miles west of Galetton, Bible Club, Junior and Senior Camp, General Conference. For information address: Howard A. Duell, Pennwood Bible Camp, Box 42, Galetton, Pa.

#### Pine Bush Bible Camp, Thompson Ridge, Orange Co., N.Y.

Northwest of New York City, east of Port Jervis. June 26-Aug. 21. Speakers include: Edwin Fesche, T. James Lytle, William Ogelsby, Arthur Smith, Horace Klenk. For information address: Howard Klenk, 9120 Columbia Ave., North Bergen, N.J.

#### Providence Summer Bible Conference, Barrington, R.I.

Seven miles southeast of Providence on Highway 114A. Dr. Vance Havner, July 3-9; Dr. Clarence W. Jones and Dr. Howard W. Ferrin, July 10-16; Dr. Carl Armerding, July 17-23; Dr. Harold Paul Sloan, July 24-30; Dr. Philip E. Howard, July 31-Aug. 6; Edwin S. Johnson, Aug. 7-13; James S. Pemberton, Aug. 14-20; Jimmy Johnson, Aug. 21-27; Dr. Howard W. Ferrin, Aug. 28-29. For information address: Everett S. Graffam, Providence Summer Bible Conference, Primrose Hill, Barrington, R.I.

#### Quarryville Bible Conference Association, Quarryville, Pa.

July 5-Sept. 6. Camps for boys and girls, also young people's conference. For information address: F. S. Dyrness, Quarryville, Penn.

#### Stony Brook Bible Conferences, Stony Brook, L.I., N.Y.

Fifty-five miles east of New York on Highway 25A. Lutheran Bible Conference, July 2-10; United Presbyterian Young People's Conference, July 10-17; Stony Brook Young People's Conference, July 17-24; New York State Christian Endeavor Union, July 25-31; General Bible Conference, July 31-Aug. 7; Believers' (Plymouth Brethren) Bible Conference, Aug. 7-22. For information address: James E. Hill, Stony Brook, N.Y.

#### Tri-State Bible Conference, Port Jervis, N.Y.

One mile from Port Jervis on U.S. Highway 6. Memorial Day weekend, May 28-31, pre-season family week end, June 18-20; Young People's Weeks (age 13-30), June 26-July 10; Junior Camp (age 8-12), July 10-24; General Conference, July 24-Sept. 6. For information address: F. Leon Taggart, Tri-State Bible Conference, R.R. 1, Port Jervis, N.Y.

#### Word of Life Camp, Schroon Lake, N.Y.

One-hundred miles north of Albany. June 19-Sept. 6. Featured speakers include Dr. Charles Woodbridge, Brandt Reed, Jimmy Johnson, Percy Crawford, Gil Dodds, Jack Wyrzten. For information address: Word of Life Camp, Schroon Lake, N.Y.

### South

#### Ben Lippen Conference, Asheville, N.C.

Near Asheville on Route 4. Youth Conference, June 12-19; graded camps for boys and girls (ages 7 to 15), June 15-Aug. 23; Summer School and Guest Period, June 19-July 30; Bible and Christian Life Conference, July 31-Aug. 9; Ministers' and Christian Workers' Conference, Aug. 9-14; Bible and Christian Life Conference, Aug. 14-23. For

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information address: Ben Lippen Conference, Route 3, Asheville, N.C.

Great Smoky Mountains Bible Conferences, Bryson City, N.C.

Sixty-two miles west of Asheville on U.S. Highways 19 and 441. Conferences June 13-20; July 11-18; Aug. 8-15; Sept. 10-12; Oct. 8-10. For information address: J. B. Marchbanks, Bryson City, N.C.

Lake Louise Bible Conference, Toccoa, Ga.

Sixty miles west of Greenville, S.C., 95 miles east of Atlanta, Ga., on U.S. Highway 123. Lake Louise Camp (ages 7-16), June 7-19, Aug. 2-7; Rode-heaver's Music Festival and Bible Conference, June 20-27; Miracle Book Club Conference, June 28-Aug. 3; Sword of the Lord Conference, July 4-17; Baptist Sunday School Assembly, July 18-24; Jackson Hill Baptist Choir Camp and Bible Conference, July 25-31; Child Evangelism Fellowship Conference, Aug. 9-15; Youth for Christ, Aug. 16-28; Sermons from Science and Scripture Press Conference, Aug. 29-Sept. 3; Gideons Hall, Sept. 4-6. For information address: A. J. Philippi, Toccoa, Ga.

Ridgecrest Baptist Assembly, Ridgecrest, N.C.

On the crest of the Blue Ridge Mountains. Southern Baptist Student Retreat, June 2-9; Young Woman's Auxiliary Camp, June 10-16; Southern Baptist Sunday School Conference, June 17-23, 24-30, July 1-7; Southern Baptist Training Union Leadership Assembly, July 8-14, 15-21, 22-28; Foreign Missions Conference, Writers' Conference, Baptist Brotherhood Conference, July 29-Aug. 4; Woman's Missionary Union Conference—Business Woman's Circles, Aug. 5-11; Home Mission Board Conference, Relief and Annuity Board, Aug. 12-18; Ridgecrest Bible Conference—School for Church Librarians, Audio-Visual Aids Workshop, Leadership Conference on Church Recreation, Radio-TV Workshop, Christian Life Conference, Southern Baptist Historical Commission Conference, Aug. 19-25; Southern Baptist Church Music Conference, Aug. 25-31; Young Men's Mission Conference, Aug. 23-30. For information address: Perry Morgan, Ridgecrest, N.C.

Scripture Memory Mountain Mission, Emmalena, Ky.

In Knott County, southeastern Kentucky. Camp season, May 24-July 26. Bible Conference, June 30-July 3. For information address: Garland Franklin, Scripture Memory Mountain Mission, Emmalena, Ky.

### Midwest

Beulah Beach Conference Grounds, Beulah Beach, Ohio.

Forty-five miles west of Cleveland, Ohio, on state highway 2, U.S. highway 6. Youth Conference (Christian and Missionary Alliance), June 25-July 3; Children's Camp—Junior (Christian and Missionary Alliance), July 3-10; Children's Camp—Senior (Christian and Missionary Alliance), July 10-17; Missionary Convention and Bible Conference (Christian and Missionary Alliance), July 24-Aug. 8; Evangelical Congregational Churches—Youth Camp,

Aug. 10-15. For information address: G. Edward Davis, Christian and Missionary Alliance, Beulah Beach, Ohio.

Byron Bible Camp, Huron, S.D.

On the James River 14 miles northeast of Huron. Rural Bible Crusade Camp, June 1-6; Mennonite Youth Camp, June 7-12; Church of Christ Junior Camp, June 15-20; Luther League Bible Camp, June 22-27; Camp Byron Young People's Camp, June 30-July 5; Independence Day Conference, July 4-5; Camp Byron Junior Camps, July 14-19, 21-26; Huron Youth Camp, July 28-Aug. 2; V. T. C. Youth Camp, Aug. 3-8; Wolsley Youth Camp, Aug. 23-25; Round-Up Camp (Family Camp), Aug. 26-30. For information address: Byron Bible Camp, Box 211, Huron, S.D.

Camp Barakel, Fairview, Mich.

In Oscoda County near Fairview, Mich. Ages 8 and 9, June 28-July 5; 8 to 11, July 5-12; 12 to 14, July 12-19; 12 and up, July 19-26; 8 to 11, July 26-Aug. 2 and Aug. 2-9; high school, Aug. 9-16; 8 to 11, Aug. 16-23; high school and up, Wheaton-Barakel Music Camp, Aug. 23-Sept. 4; Labor Day family camp, Sept. 4-6. For information address: Holman Johnson, Box 34, Fairview, Mich.

Cedar Lake Conference Grounds, Cedar Lake, Ind.

Forty miles from Chicago on U.S. Highway 41. Opening Conference, June 26-July 3; Christian Reformed Church, July 3-10; Great Lakes Baptist Assn., July 10-17; Reformed Church in America, July 17-24; Prophetic Bible Conference, July 24-31; Christian Business Men's Committee of Chicago, July 31-Aug. 7; Moody Bible Institute, Aug. 7-14; Rescue Mission Bible Conference, Aug. 14-21; North Central Region Youth for Christ, Aug. 21-28; National Sunday School Assn., Sept. 3-6. For information address: Cedar Lake Conference Grounds, Cedar Lake, Ind.

The Erieside Bible Conference Association, Cleveland, Ohio.

Twenty miles east of Cleveland on Lake Erie. July 16-25, speakers include: Raymond Ohman, Clarence Mason Jr., John Linton, Merrill Unger, Alex Stewart; Girls' Camp, July 3-10; Young People's Conference, Aug. 1-8; Boys' Camp, Aug. 9-14; Business Women's Labor Day Week End Bible Conference, Sept. 4-6. For information address: Charles A. Ohman, 1134 Cleveland Heights Blvd., Cleveland Heights 21, Ohio.

Gitche Gumee Bible Camp, Eagle River, Mich.

Sixteen miles north of Calumet, Mich., near U.S. Highway 41. Junior Camp, July 11-24; Bible Conference and Youth Camp, Aug. 1-21; Missionary Conference, Aug. 22-28. For information address: Rev. John J. Rader, Eagle River, Mich.

Gull Lake Bible and Missionary Conference, Midland Park, Augusta, Mich.

On Gull Lake, midway between Battle Creek and Kalamazoo, Mich. Conferences, June 26-Sept. 6, featuring such speakers as: Dr. Carl Armerding, Dr. S. Franklin Logsdon, Dr. William A. Mierop, Dr. John F. Walvoord, Dr. Richard A. Elver, Dr. M. R. DeHaan. Children's Bible and recreation program. For information address: Gull Lake Bible and Missionary Conference, 480 Cheshire Drive N.E., Grand Rapids, Mich. After July 1, Box 248, Kalamazoo, Mich.

Honey Rock Camp, Three Lakes, Wis.

Eight miles from Three Lakes off U.S. Highway 45, in Oneida Co. Camp owned and operated by Wheaton College. Girls, 9-11 years, June 28-July 10; girls, 12-16 years, July 12-24; boys, 9-11 years, July 26-Aug. 7; boys, 12-16 years, Aug. 9-21. Also cabins for family vacation. For information address: Coach H. C. Chrouser, Wheaton College, Wheaton, Ill.

Keewahdin Bible Conference, Port Huron, Mich.

Sixty-five miles north of Detroit, Mich., on U.S. Highway 25 along Lake Huron. For information address: Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Youth Camp, Lake Geneva, Wis.

Seventy miles north of Chicago, Ill., on U.S. Highway 12. Girls' Camps: June 27-July 4, July 4-11, Aug. 1-8, 8-15. Boys' Camps: July 11-18, 18-25, Aug. 15-22. For information address: Stanley E. Engstrom, 7134 Peterson Ave., Chicago 31, Ill.

Lake Superior Bible Camp, Ironwood, Mich.

Twenty miles northwest of Ironwood, Mich. (upper peninsula). Junior week, July 19-24; Intermediate Week, July 26-31; Senior, Aug. 2-7. For information address: William L. Hendricks, 213 S. Mansfield St., Ironwood, Mich.

Maranatha Bible and Missionary Conference, Muskegon, Mich.

Seven miles south of Muskegon. General conferences; also Art School in July, Music School in August. For information address: Maranatha Bible and Missionary Conference, Muskegon, Mich.

Mission Farms, Medicine Lake, Minn.

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highway 12. Midwest Youth Camp, June 14-20; State Christian Endeavor Convention, June 21-27; Red Rock Camp Meeting, June 28-July 5; Christian and Missionary Alliance Conference, July 5-11; Lutheran Deeper Life Conference (Lutheran Evangelistic Movement), July 12-Aug. 1; Peniel Bible Camp, Aug. 2-8; Northwestern Schools Bible Conference, Aug. 9-15; Minnesota Baptist Convention, Aug. 16-22; Minnesota District Nazarene Family Camp, Aug. 23-29; Luther League Federation Convention (Lutheran Free Church), Aug. 31-Sept. 5. For information address: Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 22, Minn.

### Winona Lake Bible Conference, Winona Lake, Ind.

Forty miles west of Fort Wayne, Ind., 120 miles from Chicago on U.S. Highway 30. Pilgrim Holiness Conference, June 8-18; Narcotic Education School, June 14-26; Winona Lake School of Theology, June 16-July 25; Oriental Missionary Society, June 21-27; Winona School of Missions, June 21-26; Evangelical Alliance Mission, June 27-July 4; Prohibition National, July 4-18; Moody Bible Institute Alumni, July 18-25; Virginia Asher Council, July 19-24; Bible Conference, July 25-Sept. 6; Rescue Mission Workers, July 26-Aug. 1; Fundamental Ministerial Association, July 27-30; International Christian Leprosy Mission Conference, July 29-Aug. 3; Christian Writers Conference, Aug. 2-7; Redeemer Sacred Music Conference, Aug. 2-14; Scripture Press Sunday School Conference, Aug. 23-28; National Fellowship of Brethren Churches, Aug. 22-29; American Association for Jewish Evangelism, Prophetic Conference, Aug. 30-Sept. 6. For information address: L. H. Alfors, Winona Lake Christian Assembly, Winona Lake, Ind.

### West

#### Arizona Baptist Estates, Prescott, Ariz.

Bible Conference, July 3-10; Women's Fellowship, July 13-16; Junior Boys, July 17-24; Junior High Boys, July 24-31; Junior Girls, Aug. 2-9; Junior High Girls, Aug. 9-16; Youth Assembly, Aug. 16-23; Laymen's Conference, Sept. 4-6; Pastors' Conference, Sept. 6-8. For information address: Arizona Baptist Convention, 617 N. Third Street, Phoenix, Ariz.

#### Camp Bethel, Powell, Wyo.

On Highway 14 on top of Big Horn Mountains. Intermediate Camp, July 19-25; Junior Girls, July 26-31; Junior Boys, July 31-Aug. 5; Family Bible Conference, Aug. 9-15; Youth Week, Aug. 16-22. For information address: A. W. Allen, Powell, Wyo.

#### El-Har Bible Conference, Inc., Dallas, Tex.

Thirteen miles southwest of Dallas. Four weeks of camp for underprivileged boys and girls. Two weeks of boys and girls regular camp, ages 9-12. One week Boys' Brigade camp late in June. Family Conference Week, featuring Dr. V. Raymond Edman, June 20-25. For information address: El-Har Bible Conference, P.O. Box 896, Dallas 21, Tex.

#### Frontier Ranch, Buena Vista, Colo.

Near Buena Vista. Conducted by Young Life Campaign for high school age young people. Camping periods limited to two weeks. Schedule: June 14-21; 22-29; July 1-8; 9-16; 17-24; July 25-Aug. 1; 2-9; 10-17; 18-25. For information address: Manager, Frontier Ranch, Buena Vista, Colo.

#### Glorieta Baptist Assembly, Glorieta, N.M.

Southern Baptist Training Union Leadership Assembly, June 10-16, 17-23; Glorieta Bible Conference—Relief and Annuity Board Conference, School for Church Librarians, Audio-Visual Aids Workshop, Leadership Conference on Church Recreation, Radio-TV Workshop, Christian Life Conference, Southern Baptist Historical Commission Conference, June 24-30; Foreign Missions Conference, Baptist Brotherhood Conference, July 1-7; Woman's Missionary Union Conference—Business Woman's Circles, July 8-14; Home Mission Board Conference, Young Men's Mission Conference, July 15-21; Southern Baptist Church Music Conference, July 22-28; Southern Baptist Sunday School Conference, July 29-Aug. 4, Aug. 5-11, 12-18; Young Women's Auxiliary Camp, Aug. 19-25; Southern Baptist Student Retreat, Writers' Conference, Aug. 25-31. For information address: E. A. Herron, Glorieta Baptist Assembly, Glorieta, N.M.

#### Hume Lake Conference, Fresno, Calif.

Sixty-five miles east of Fresno in the high Sierras. Calvary Presbyterian Church, Fresno, June 4-6; Week of Prayer, June 21-26; High School Conference, June 26-July 3; Missionary Conference, July 3-10; Church of the Open Door, Los Angeles, July 10-17; California Baptist Young People's Conference, July 17-24; Christ's Ambassadors Youth Camp, July 24-31; North American Baptist Young People, July 31-Aug. 7; Radio Cds Bible Club, Aug. 7-14; Inter-Church Family Conference, Aug. 14-21; Christian Endeavor High School Camp, Aug. 21-28; Conservative Baptist Youth Conference, Aug. 30-Sept. 6; First Presbyterian Young People, Fresno, Sept. 17-19; First Presbyterian Men's Retreat, Fresno, Sept. 24-26.

Long Meadow Camp: New Life Boys' Camp, June 7-14, 14-20, 20-26, 26-July 3; Children's Camp, July 3-10; Church of the Open Door Chil-

June, 1954

## CONFERENCES AND CAMPS

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dren's Camp, July 10-17; New Life Girls' Camp, July 17-24; Messengers of the Cross, July 24-31; North American Baptist Children's Camp, July 31-Aug. 7; United Brethren in Christ Youth Camp, Aug. 7-14; Inter-Church Children's Camp, Aug. 14-21; Christian Endeavor Junior High Camp, Aug. 21-28; Conservative Baptist Children's Conference, Aug. 30-Sept. 6; Southern Baptist Boys' Camp, Sept. 6-12. For information address: Hume Lake Conference, 155 Van Ness, Fresno, Calif.

Inland Empire Bible Conference, Deer Lake, Wash. Youth Week with Dr. Vincent Bennett as leader, Aug. 14-20; All-Family Week with Dr. R. L. Decker as leader, Aug. 21-27. For information address: Louis R. Buckley, Station A, Box 3105, Spokane, Wash.

Lake Sammamish Bible Camp, Seattle, Wash.

Twelve miles east of Seattle on Highway 10. General Conference, July 18-Aug. 1. Speakers include Dr. W. Robert Smith, J. B. Toews, Dr. Vincent Bennett. Lloyd Killgore, song leader. For information address: Judith Lumb, Bible Book Store, 120 Pike St., Seattle 1, Wash.

Montana Gospel Crusade, Billings, Mont.

At McLeod, 25 miles up Boulder River at Clydehurst Christian Ranch conference ground. Children's Week, Aug. 16-21; Youth Week, Aug. 23-28; General Conference and Christian Education Week, Aug. 30-Sept. 6. Mr. and Mrs. Harold E. Garner will be speakers for Christian Education Week. For information address: Montana Gospel Crusade, P. O. Box 1616, Billings, Mont.

Mount Hermon Association, Mount Hermon, Calif.

Seventy-five miles south of San Francisco. Adult Conferences: Young Married Couples' Conference, June 18-20; Evangelical Free Church National Conference, June 20-27; Multnomah School of the Bible, June 27-July 4; Fuller Foundation, July 4-11; United Presbyterian Synod, July 19-23; Missionary Conferences, July 18-25; Adult Conference, Aug. 8-15; Biola Conference, Aug. 15-22; Dallas Seminary, Aug. 22-29; C.B.M.C., Sept. 10-12. Leadership Training: Baptist Women's Missionary Society, June 2-4; Scripture Press Sunday School Week and Christian Writers' Institute Conference, July 11-17; Sunday School Conference, Aug. 8-14; C. E. Executive, Aug. 14-15. Family Conferences: First Presbyterian, Berkeley, May 28-30; Memorial Day Picnic, May 31; Baptist Bible Encampment, July 25-Aug. 1; Aug. 1-8; Christian Reformed, Aug. 30-Sept. 6. Young People's Conferences: Evangelical Free Church, June 20-27; Japanese Young People, June 28-July 4; High School Conference, July 12-18; Aug. 29-Sept. 3; Christian Endeavor, Aug. 8-14; Bay Area Christian Youth Fellowship, Aug. 22-29; Young People's Conference, Sept. 3-6. Kids' Camps: Evangelical Free Church, June 20-27; Junior High, June 28-July 4; July 12-18; Aug. 23-29; Junior Camp, July 5-11; July 19-25; Aug. 30-Sept. 5; Baptist Bible Encampment, July 25-Aug. 1; Aug. 1-8; Bay Area Kids' Camp, Aug. 8-15; Bay Area Junior High Conference, Aug. 15-22. For information address: Fulton C. Lytle, Box 81, Mount Hermon, Calif.

Old Oak Ranch Youth Camp, Sonora, Calif.

Eleven miles from Sonora. Young People's Missionary Society (Free Methodist), June 21-27; Adult Bible Conference, July 3-10; Junior Camp, July 10-17; July 31-Aug. 7; Senior High and College Camp, July 17-24, July 24-31; California Baptist Conference, Aug. 7-14. For information address: Director, Old Oak Ranch Youth Camp, P.O. Box 1526, Sonora, Calif.

Silver Cliff Ranch, Buena Vista, Colo.

Near Nathrop. For adults and families, a camping program in a Christian atmosphere with devotions and occasional services conducted by members of the Young Life missionary staff. June 1 through September. For information address: Manager, Silver Cliff Ranch, Nathrop, Colo. After June 1, Buena Vista, Colo.

Silver Fork Bible Conference, Salt Lake City, Utah

Twenty-seven miles southeast of Salt Lake City in Big Cottonwood Canyon. Junior Conference, Aug. 1-7; Family Conference, Aug. 8-14; Youth Conference, Aug. 15-21. Speakers include: Missionary Walter Olsen of India and some of America's outstanding Bible teachers. For information address: James G. Baynes, 2178 East 48th South, Salt Lake City 7, Utah.

Star Ranch, Colorado Springs, Colo.

Near Colorado Springs. Conducted by Young Life Campaign for high school age young people. Camping periods will be limited to two weeks. The schedule is as follows: June 14-21; 22-29; July 1-8; 9-16; 17-24; July 25-Aug. 1; Aug. 2-9; 10-17; 18-25; Aug. 26-Sept. 2. For information address: Star Ranch, Box 1519, Colorado Springs, Colo.

Twin Peaks Bible Camp, Grand Junction, Colo.

Children's Week, July 6-12; Youth Week, July 13-19; Music and Prophetic Conference, July 20-26. For information address: Twin Peaks Bible Camp, P. O. Box 907, Grand Junction, Colo.

Westmont Bible Conference, Santa Barbara, Calif.

On Westmont College campus, July 3-10. For

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information address: Conference Director, Westmont College, 955 La Paz Road, Santa Barbara, Calif.

## Canada

Blue Water Conference, Wallaceburg, Ont.

Five miles east of St. Clair River, three miles west of Wallaceburg, Ont., off Highway 40. Family, Un denominational. Bible and missionary speakers. Conferences, June 26-Sept. 6. For information address: R. M. Martin, 95 King St. W., Chatham, Ont., Canada.

Canadian Keswick Conference, Muskoka, Ont., Can.

On Lake Rosseau, 135 miles north of Toronto, on Highway 11. For the entire family. Conferences, June 25-Sept. 12. Speakers include the Hon. E. C. Manning, John Caiger, Harold Wildish, Dr. Howard Sugden, Alan Redpath, Lindsay Glegg and Gerald Gregson. For information address: Secretary, 14 Park Rd., Toronto, Ont., Canada.

Glen Rocks Bible Conference, Muskoka Lakes, Ont.

On Lake Rosseau, Muskoka Lakes District of Ontario, June 26-Sept. 6. Family Conference with special features for young people and children. Mornings and evenings devoted to Bible study, missionary messages, evangelism, youth and children's activities. For information address: Glen Rocks Bible Conference, 145 Evelyn Ave., Toronto 9, Ont.

Guelph Bible Conference Grounds, Guelph, Ont.

General Conference (The Family Conference), June 26-July 31; Bible School for Young People, July 31-Aug. 29. For information address: Re: General Conference, Guelph Bible Conference Grounds, 46 Davisville Ave., Toronto 7, Re: Summer School, Guelph Bible Conference Grounds, 188 Hillcrest Ave., Hamilton, Ont.

Malibu of Canada

At the entrance of Princess Louisa Inlet, reached by boat. Conducted by Young Life Campaign. Camping periods will be limited to two weeks, but arrangements may be made for extended stays. July 5-12; 13-20; 21-28; July 29-Aug. 5; 6-13; 14-21; 22-29. For information address: Young Life Campaign, Box 1519, Colorado Springs, Colo.

## Organizations

Blessed Hope Bible Conference, Strong's, Mich. (upper peninsula)

Held at Piatt Lake Bible Conference Grounds, seven miles northwest of Strong's, July 31-Aug. 13. Program planned for young people, featuring good food, sports, fellowship, training in God's Word. For information address: Guy E. King, Hiawatha Land Independent Baptist Missions, 1109 Ludington St., Escanaba, Mich.

The Christian and Missionary Alliance District Bible and Missionary Conferences

Arlington Summer Camp and Youth Conference, Arlington, Tex., June 25-July 4. Information: George O. Hall, Drawer 33, Arlington, Tex. Camp Seelye (near Crestline), Calif., June 26-July 3. Information: W. V. Yaggy, 371 Mission Road, Glendale, Calif. Alliance Redwoods, Camp Meeker, Calif., July 17-25. Information: W. V. Yaggy, 371 Mission Road, Glendale, Calif. Delta Lake Bible Conference and Missionary Convention, Rome, N.Y., July 1-11. Information: L. J. Isch, St. 259 Main St., Johnson City, N.Y. Camp Hebron, Attleboro, Mass., July 2-11. Information: H. L. Turner, Camp Hebron, Attleboro, Mass. Lo-Ma-Co Camp, Hendersonville, N.C., July 2-9. Information: R. L. Staley, 503 E. Lexington Ave., High Point, N.C. Toccoa Falls, Ga., July 12-18. Information: T. G. Mangham, P.O. Box 355, Maitland, Fla. Summit Grove, New Freedom, Pa., Aug. 6-15. Information: Joel McGarvey, Summit Grove Conference Grounds, New Freedom, Pa. Medicine Lake Bible and Missionary Conference, Mission Farms, Minneapolis, Minn., July 5-11. Information: L. W. Pippert, 1361 Englewood Avenue, St. Paul 4, Minn. Canby Camp, Canby, Ore., July 8-18. Information: E. W. Richards, 4526 4th Ave. N. E., Seattle 5, Wash. Brulach Beach Bible and Missionary Conference, Brulach Beach, Ohio, July 24-Aug. 8. Information: G. E. Davis, Beulah Beach, Ohio. Glen Rocks Bible Conference, Lake Rosseau, Muskoka Lakes, Ontario, Can., June 26-Sept. 6. Information: Nathan Bailey, 145 Evelyn Ave., Toronto 9, Ontario, Can. Des Plaines Bible and Missionary Conference, Des Plaines, Ill., Aug. 8-15. Information: C. R. Thomas, 6910 So. Lowe Ave., Chicago 21, Ill. Maheffer Beach Bible and Missionary Conference, Maheffer Beach, Pa., July 16-25. Information: D. C. Kopp, Box 33, Punxsutawney, Pa. Okoboji Lakes Bible and Missionary Conference Assn., Arnold's Park, Iowa, on the shores of Lake

Okuboji, May 29-Sept. 6. Information: R. R. Brown, 2006 Douglas St., Omaha 2, Neb.

Moody Bible Institute, Chicago, Ill.

Gull Lake, Mich., Moody Week, July 17-24, with John Thompson, Robert Parsons and the Melody Aires. Winona Lake, Ind., Moody Alumni Week, July 18-25, John Caiger, Dr. James McGinlay, Dr. Torrey Johnson and other outstanding speakers. Cedar Lake, Ind., Moody Week, Aug. 7-14, Dr. Wil R. Johnson, WMBI radio talent, Aunt Theresa and KYB Rally, special music.

Youth for Christ International

Main convention at Winona Lake, Ind., July 4-18. John Brown University, Siloam Springs, Ark.,

June 21-27; Lake Louise, Toccoa Falls, Ga., Aug. 16-22; Ocean City, N. J., June 19-27; Lake Erie, Pa., Conference Grounds, Aug. 22-29; Lake Ontario, N. J., Bible Conference, July 16-24; Lake Arrowhead Bible Conference, Binghamton, N. Y., Aug. 2-8; Rhodes Grove, Pa., Aug. 14-22; Maranatha Conference Grounds, North Platte, Neb., June 14-22; Raleigh, N. C., June 20-26; Beckwith, W. Va., Aug. 22-23; Sacramento, Calif., May 31; Camp Kitiwake, Pass Christian, Miss., Aug. 21-28; Cedar Lake, Ind., Aug. 21-28; Clydehurst Dude Ranch, Columbus, Mont., June 20-27; Canadian Keswick, Muskoka, Ontario, Aug. 28-Sept. 5.

## You Too, Need Recreation [Continued from page 19]

liever should be responsive to the call to Christian service.

But how much time? The apostle Paul's plea to "present your bodies a living sacrifice" (Rom. 12:1) does not imply that the body is to be used recklessly and without thought for the consequences, thus to be consumed by our own folly. When a strenuous program of religious work is undertaken, some time should be set aside for rest and relaxation. The precise amount of time, of course, must rest with the individual.

The proper division of time is equally important in the realm of the physical. Since our bodies are temples of God, we are responsible for taking care of them; they are held in trust for the Almighty. However spiritual an individual may be, he is not at his best if his body is fatigued or flabby. Some Christians consider playing games sinful and God-dishonoring, but such folk are rarely capable of making contact with others who are in need of help.

Vigorous exercise in the open air in some form of clean, energetic activity or sport will strengthen muscles, stimulate circulation, improve stamina, and relieve mental tension. Other things being equal, your witness for God will be all the greater if you are healthy, strong and vigorous.

✦ MANY of those active in Christian work are busily engaged in secular labors all day, only to spend their evenings in study and preaching. For them there is no basic change of occupation, and consequently no relief for the mind. In time, their minds become fatigued and incapable of responding quickly to the demands made upon them.

If the powers of the mind are to be recreated and its freshness and acuteness restored, there must be some leisure for rest and mental relaxation. The sensible man will therefore develop a hobby on which he may set his thoughts. Some may concentrate on a game like

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chess; others will refresh themselves in painting or poetry; the musical may find rest and mental quickening in the notes of some classic; others will find renewal of mind in the realm of literature.

There is also the emotional side of life which demands satisfaction. The Creator has implanted feelings and desires in every individual which cannot be ignored. Everyone needs friendship if life is to be balanced. Scope must also be given for the affections. Time must be set apart for the enjoyment and outpouring of love for home and family, for the cultivation of wholesome and happy friendships, and for the general development of natural affection. Sacrifice of these not only means personal loss but a loss in personal effectiveness as well.

♦ In all these spheres, there is a sound guiding principle in the apostle Paul's counsel, "Whatever is true, whatever is honorable, whatever is just, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything

worthy of praise, think about these things" (Phil. 4:8). By implication, whatever is doubtful or unclean should be shunned, but the beautiful and lovely should occupy our thoughts.

Again, the apostle declares, "All things are lawful to me, but all things do not profit" (I Cor. 6:12). While some pleasures are perfectly legitimate, it may be inexpedient for us to indulge in them. The one who values his Lord's honor will abstain from those which are unwise. What we do, moreover, may have its effect upon others as well as ourselves and we cannot ignore our responsibility to them.

In all this any recreation or pleasure which absorbs the mind and affections to such an extent that Christ is lost to view is to be shunned. For it should be true in recreation as in the other segments of our daily lives that "they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." **END**

## Birthmarks

THERE is nothing more tragic than a false assurance—to put perfect confidence in a boat that is not seaworthy and have it swallowed up in the deep; or to trust all of your wealth to a friend and find him to be a thief; or to believe that you are saved and going to heaven and wake up in the pit of hell; "as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty" (Isa. 29:8).

The true Christian is satisfied with nothing less than full assurance; a security not built on feelings or guesses, but on a foundation which nothing can blast. The apostle John in his first epistle tells us just what are those birthmarks of rebirth whereby we may know this. Indeed, he says that this is the purpose of his entire letter, "that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (I John 5:13, A.S.V.).

Of course, there can be no assurance for the man who has not first made Christ his Saviour. You can't know that you have a thing if you haven't first got it. The Gospel of John therefore comes first for the very purpose of telling us how we may lay hold on this salvation for which we seek full assurance. Summing up his Gospel, John concludes: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). His letter then follows to tell us how we may know that our faith is genuine and saving.

First of all, notice he never says we must know *when* we were born again, any more than one must know his physical birthday in order to know that he is

physically alive. The proof that you are alive is not a birth certificate; nor is the proof that you are born again a baptism certificate. The proof is either your present physical life, or your present spiritual life. It is always good to hear the testimony of one who says, "I was born again at such a time and place." But that does not prove it. Some seed sprang up with much joy (Matt. 13:20, 21) only afterward to wither away—a false experience. The proof of our rebirth is our present life in Christ.

Our rebirth brings us into "fellowship with the Father, and with his Son Jesus Christ" (I John 1:3); and with this statement John begins his letter. Fellowship means to have things in common, to enjoy one another's company. That's what happens when we are in the family of God. When we love to speak to Him in prayer and to hear Him speak to us in His Word we love His fellowship. A prayerless life and a closed Bible bear little testimony that "now are we the children of God" (I John 3:2, A.S.V.). Just as children seek to please their earthly father, so God's children "do those things that are pleasing in his sight" (I John 3:22). Those things that are His interests are our interests, and those things that concern Him concern us.

Here, then, are some of the things that John lists in his first epistle as birthmarks of God's children:

We walk in His light (1:6, 7).

We confess when we sin (1:9; 2:1). (We do still sin, alas! 1:8-10).

We do not keep on sinning (3:6, 9).

We keep His commandments (2:3).

We walk as He walked (2:6).

We love one another (2:10; 3:11, 14,

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23: 4:7-12, 20).

We love not the world (2:15).

We know the truth (2:21).

We abide in Him (2:28).

We purify ourselves as we hope to be like Him (3:2, 3).

We confess and believe that Jesus is the Christ, and love both Him and the Father (2:23; 5:1, 5, A.S.V.).

To so believe is the witness in us (5:10), which witness is that we have eternal life in His Son (5:11).

Hereby we assure "our hearts before him whenever our hearts condemn us" (3:19, 20), "even if our hearts make us feel guilty"; for God is greater than our hearts, and He understands. Look to the birthmarks and not to your feelings!

Read all of I John and check your birthmarks. It has only 105 verses, and is found in the last part of the New Testament.

—George Wells Arms.

Available in tract form from the American Tract Society, 21 West 46th Street, New York 36, N.Y. Used by permission.

The preacher's task is to cry, as did John the Baptist, "Behold the Lamb of God," and not to attract attention to himself to gather a clique around himself.—Erling C. Olsen.



## He Intervened

F. E. ROBINSON

Had grace not intervened for me,  
A poor, lost sinner I would be;  
Had light not shone from heav'n above,  
I'd ne'er have known redeeming love.

Had grace not intervened one day,  
Upon a hill far, far away,  
There'd be no blood to mark my path,  
And save me from impending wrath.

O love amazing, grace divine,  
That purges sin and doth refine;  
O blessed thought that I shall be  
As perfect, some day, e'en as He.

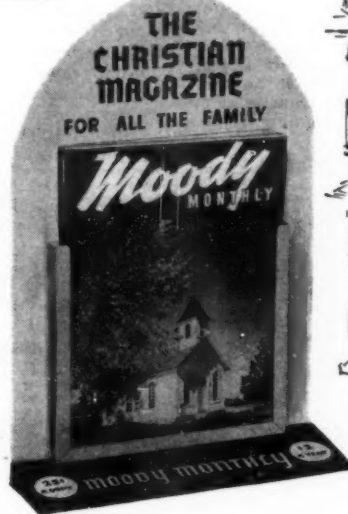
Yes, grace has intervened for me;  
Praise God for Calvary's cruel tree,  
Where sin and shame and guilt were  
nailed,  
To justify me, where I'd failed.

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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### Can Christians Be Ashamed in Heaven?

Recently a prominent preacher stated over the radio that any Christian who had not won any souls for Christ would be ashamed in heaven. I cannot find any Scripture that backs up such a statement. Since shame is the result of sin, and there cannot be any sin in heaven, I don't think such an assertion is true. What do you think?—L.C., San Diego, Calif.

It is possible for a believer to be ashamed before the Lord. I John 2:28 exhorts us to abide in Him so that we should "not be ashamed before him at his coming" (or presence). II Timothy 2:15 bids a believer to show himself to be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The implication here certainly is that if we do not rightly handle and use the Word of truth we shall be ashamed. There is a shame then for failure for which we are responsible.

Surely we may include in this the failure to win souls or at least the failure to witness or to attempt to win souls. If "he that winneth souls is wise" (Prov. 11:30), then he that doesn't win or attempt to witness to souls is not wise, and the statement must have reference to the future.

The witnessing to and winning of men is not only explicitly commanded, but is implicit in the whole plan of redemption and God's calling. To Israel, His chosen, God said, "Ye are my witnesses" (Isa. 43:10, 12; 44:8, etc.). A burden of responsibility to witness and to warn was placed upon them (Ezek. 3:16-21; 33:7-9), a burden in which they largely failed (Isa. 56:10; Jer. 6:17) both in regard to their own and to the heathen.

The command to go into all the world and preach the gospel to every creature (Mark 16:15) is not the responsibility only of those in full-time Christian service. The entire early Church when it was "scattered abroad" by the persecution of those days "went everywhere preaching the word" (Acts 8:4).

How can anyone not feel ashamed before Christ at His coming who has not borne testimony for Him, when He has done so much for us, so much which we

could not possibly do for ourselves and of which we could not be worthy. The Lord's charge to a demon-possessed man whom He had healed was, "Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him" (Luke 8:39, italics ours).

#### WHO WROTE THE COMMANDMENTS?

In discussing the Revised Standard Version of the Bible with my pastor, he questioned the correctness of the translation of the King James Version. As an example he used Exodus 34:1 where God states, "I will write upon these tables," etc., and Exodus 34:28, which states that Moses did the writing. Can you give me any light on this?—D.P., Michigan

There is nothing wrong with the translation of these verses in the King James or Authorized Version of the Bible. They are translated exactly as they are found in the Hebrew Bible. Other versions and translations of the Bible also translate these verses in the same way. So does even the RSV. There is therefore no point to such a criticism.

If it is thought, however, that there is a contradiction here, then Exodus 34:1 must be understood in the light of verse 28. This means that Moses did the actual writing at the command and dictation of God. Moses was no more, in this case, than an amanuensis. God was the author of the writing. In this sense God wrote it.

A similar case is that of the Son of God, the Lord Jesus Christ, of whom it is said in John 3:22, that He baptized, whereas in John 4:2 it is stated that "Jesus himself baptized not, but his disciples." Just as here, what the disciples did by the authority and command of the Lord was attributed to Him as their teacher and Lord, so also what Moses did by the authority and command of God is attributed to God. Many other instances show that this is a common mode of expression.

#### GOD AND REST

What is meant by the statement concerning God in Genesis 2:2, "and he rested on the seventh day"? How can God be said to rest?—D.C., Indiana

As spirit, and as infinite, eternal and

perfect, God, of course, cannot be said to rest or to need rest in the sense that creatures and even creation need it.

The rest predicated of God here is the rest of satisfaction in the work of creation, of which it was said in Genesis 1:31 that it was "very good."

This may be understood not only from the nature of God, but from the word which is translated "rest." It is almost identical with the word translated "seven." It is the very same word which is translated as "oath" and "to swear." It is used particularly concerning God when He is said to swear or take an oath in the sense of promising or covenanting with men, and has the idea of fullness, completion, perfection. Its use in this sense may be clearly seen throughout the Bible. It is particularly true of God's dealing in grace with mankind in redemption.

It is quite clear then that the rest cannot be anything else than the rest of completion or satisfaction.

This is the "rest" or satisfaction which was broken by the entrance of sin into the world. It was restored only by the redemption from sin accomplished by the Lord Jesus Christ on the cross. But since this redemption was made sure to us only by His resurrection from the dead (I Cor. 15:15-18), which occurred on the first day of the week and brought in a new creation as it were (II Cor. 5:17), it is the first day of the week we most fittingly observe as signifying the new rest in Christ.

#### JOSEPH AND PHARAOH

In Genesis 46:33, 34 is Joseph advising his brethren not to tell Pharaoh that they are shepherds, since "every shepherd is an abomination to the Egyptians"? Then why did the brothers tell Pharaoh they were shepherds in 47:3? Was Joseph not honest in this? I hesitate to think so of this good man who was so beautiful a type of Christ.—Mrs. T.W.H., Washington

Joseph does not advise his brethren to deny that they are shepherds, although he does not use the word shepherd in Genesis 46:34. His instruction to them is to say, "Thy servants' trade hath been about cattle," which is, of course, the same thing.

The opposite is the case. Joseph warns them to be sure to tell Pharaoh that they are shepherds, so that they may have a place to themselves, where they will not come into contact with the Egyptians to whom the occupation of caring for cattle was abomination.

The chief reason for this was that such a calling was associated by the Egyptians with a rude and primitive state of life as compared with their own. While they also had their own flocks and herds, the care of them was performed by those who were considered of lowliest station among them. Toward strangers such feeling would be intensified.

Everything about the incident reflects rather the divinely inspired wisdom characteristic of Joseph. The land chosen was most suitable for pastoral life; it would isolate them as shepherds from the Egyptians, and being close to Canaan and on the very border of Egypt, it would be easier to depart for their own land when the time should arrive.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.



## Selling Your Church?

[Continued from page 11]

loyalty and faithfulness.

♦ FACE the facts: your church is not an important thing to you, it is not a divine institution to you or a channel of expressing loyalty to God—

IF you are not a member of it.

IF you do not attend it faithfully, consistently and regularly.

IF you do not support it financially.

IF you do not take your children to its Sunday school (and attend yourself) with regularity.

IF you do not practice its teaching from the Word of God.

Church members are wanted and needed, but only on Christ's terms. Ask any minister and he will tell you that he would rather be the pastor of a church of one hundred persons who were wholly, totally and loyally committed to Christ and the service and ministry of His Church than a church with one thousand members that were not.

Here in the United States we are boasting that we took more members into our churches last year than ever before. But it is not how many are on a church roll, but rather how many of those on the roll show evidence of new life in Christ. How many are in the church pews each Sunday? How many are giving regularly? How many are serving Christ? How many are witnessing? These are the real tests of a real church and a real Christian.

The First Presbyterian Church of Newton, L.I., recently declined an offer of one million dollars from interests which wished to buy its property for commercial purposes. "No million dollars," said Dr. Howard A. Northacker, pastor since 1919, "could ever buy the tears that were shed, the sacrifices that were made and the prayers that were offered here."

For how much would you sell your church? For a trip to the mountains or the beach? For an indulgent habit? For an extra hour in bed? For some work on your house? For the comfort of listening by the radio rather than being present to count in personal influence? For your dislike of the minister or the deacons or the missionary committee or the missionary union or the choir leader?

That is exactly what you are doing when you let these hinder you in your faithfulness and loyalty. At the judgment seat of Christ you will have shame, regret and empty hands—with a saved soul, perhaps, but a lost life and lost opportunities.

END

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!—James 3:5

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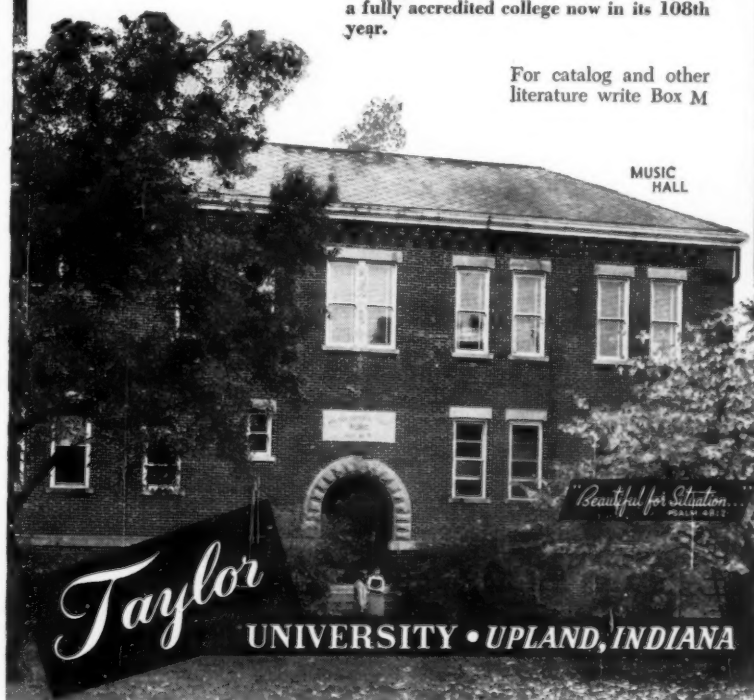
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June 20

## Hosea Pleads with Israel

Hosea 6

**MEMORY SELECTION:** *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.* Hosea 6:6

Amos, declaring the righteousness of God, rebuked Israel for their sin. Hosea (who was partly contemporary and carried on after Amos) proclaimed the love of God for a wayward and backsliding people. The two messages belong together and complement each other.

God loves sinners! This is the message of the Bible. He hates sin, but He loves the sinner and is eager that he should repent and receive forgiveness.

God even loves the backslider, the one who has been in fellowship with Him, tasted the joys of the promised land, and turned back to the fleshpots of the world.

This is the special message of Hosea, as he deals with a backsliding and rebellious Israel, a people so determined to turn away from God's love that they are said to be "bent on backsliding" (11:7, A.S.V.). How well this goes with the gospel message we have to proclaim today.

The parallel between Israel in Hosea's day and conditions today is striking. Consider their reluctance and inadequacy in repentance, the superficial and transitory reforms, the satisfaction in ceremony and form without spiritual reality, their lack of interest in the things of God.

Israel failed to hear God's warnings. They did not respond to His love, and went down to judgment. May none of the readers of these notes be so foolish and stubborn. God is calling today, and the word of counsel to us is, "Today if ye will hear his voice, harden not your heart" (Ps. 95:7, 8).

We see in our lesson text

### I. God Pleading with Sinners (vv. 1-3)

The great loving heart of God yearns over sinners, wayward, unbelieving wicked men. He sends His messengers to them with the tender and beautiful invitation "Come." It speaks of an open door, of a forgiving spirit, of the possibility of renewed fellowship to those who have backslidden.

How many miserable, unhappy Christians there are who can be described only by that dismal word "backslider." To them there is need to emphasize the word "return" in verse 1.

To both the unconverted and the backslider the way to God is open and clear. Jesus says to them, "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

Note the beauty of verse 3, as it de-

scribes the love of God and the assurance we may have in His promise. We speak, like Hosea, on His behalf as we invite men and women to Him.

Observe, however, that while God is compassionate, He is also very direct and faithful in dealing with them. We note that fact as we find

### II. God Dealing with Sinners (vv. 4-10)

He will win men with love and tenderness if they will permit Him to do so, but if necessary, He can use the rod of punishment, and send the dark storm of unpleasant circumstances to drive them to Him. Remember that both the tenderness and the severity of God are expressions of His love.

With Israel God wanted to come to them as the gentle reviving rain (v. 3), but He had to come as the One who hews down and destroys (v. 5). Even then He breaks down and destroys that He may rebuild.

As the surgeon must cut deep to bring healing, so God cuts deep to remove the blight of sin. If you are going through that experience, do not become embittered, but rather come to God in repentance and faith for His healing touch.

Note the description of Israel's sin as "whoredom" (v. 10; 4:12, 13). It is not a pleasant word, but it aptly describes the situation; in fact, it is exactly what goes on in our day, in the way of spiritual infidelity. We need repentance and revival which will lead to

### III. God Blessing Repentant Sinners (v. 11)

The Lord is ready to meet His people in the day of their return to Him. He is gracious and kind toward the repentant sinner. Hosea had exemplified that spirit in the openhearted (yes, and almost heartbreaking) kindness which he showed to the wayward wife upon whom he had lavished his love.

The love of God for Israel is revealed in the last chapter of Hosea. Read chapter 14 to learn how He "will heal their backslidings" and "love them freely." What an infinitely gracious God we have.

Consider the beautiful picture of God's blessing on the regenerated man (vv. 5-8). The lily speaks of royal beauty; the cedars of Lebanon of strength; the spreading branches of growth; the olive, corn and vine of fruitfulness; the fir tree of constant freshness; the "smell of Lebanon" of the "sweet savor of Christ" (II Cor. 2:15).

Come, sinner, and receive all these things from the good hand of God.

June 27

## Judgment Comes to Israel

### II Kings 17:5-14, 18

**MEMORY SELECTION:** *The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.*—Hosea 14:9

The day of reckoning always comes. There is an end to every road, and the way we choose determines the destination. It is a sad conclusion we have today in our studies of Israel, for we find that nation going on in stubborn disregard of God's warnings, and meeting with

### I. Inevitable Judgment (vv. 5, 6)

God's promises of blessing are sure; but it is equally true that His promises of judgment are certain, for "all the promises of God in him are yea, and in him Amen, unto the glory of God" (II Cor. 1:20).

We recall that the sense of impending doom had hung over Israel, had been echoed again and again in the appeals of the prophets, had begun to make itself effective in the division of the kingdom, and had become increasingly certain as the northern kingdom, the ten tribes of Israel, had gone deeper and deeper into sin and rebellion against God.

Even as there is great assurance for the heart of man in the promises of God's blessing, so there should be a real godly fear lest he bring down on himself the wrath of God in judgment. We must constantly remember that the righteous anger of God is as real and active an affection of God as is His love.

Men may seek to excuse themselves, to philosophize away the truth, but it is still true, yes, it obviously must be true, that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Saddest of all is the fact that this was a

### II. Deserved Judgment (vv. 7-14)

The goodness of God to His people is revealed constantly throughout their history. The reference in verse 7 to His grace and goodness, yes, and His mighty power in bringing them up out of Egypt into the Promised Land, is but one example, and yet it brings before us a picture of His concern for them, one which should have drawn out their faithfulness and love.

It would not have been surprising if God had abandoned them to their wicked ways, but as noted in verse 13, He sent prophets and other messengers to warn them and to plead with them to turn from their wicked ways. Did they hear them? No. They killed them (Rom. 11:3; I Thess. 2:15).

The indictment goes on to point out that they not only ignored the word of the true God, but entered into the hopelessly immoral practices of the heathen religions round about them.

We are shocked and revolted by the picture of Israel's sin and unbelief; but let us honestly appraise the condition of our own people and of the present day, and we shall find that in this year of our Lord, 1954, after all these years, yes, generations of gospel preaching, with the blessings of God heaped up all around us, the picture is equally distressing.

We need to be reminded that Scripture points its convicting finger at us and says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh

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reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

As our final point in this lesson we note that while God had repeatedly punished Israel, and when they repented showed great mercy, this time it was a

### III. Complete Judgment (v. 18)

Israel went into captivity, the beginning of which is noted in verses 5 and 6, and its ten tribes have been lost ever since. That is, they are lost to us, but not to God, for He has not forgotten His covenant with Israel, and knows that they shall one day return to Him.

But for the long years of history since "the king of Assyria came up throughout all the land" (v. 5), the judgment upon Israel has been complete and in one sense final. They learned the bitter, hard way a lesson which is written for our instruction and example (I Cor. 10:11): that it is a long way to the boundary line of God's patience, *but there is a boundary line.*

There comes a time when it is no longer worth while for God to warn men, to plead with them, to show them love in its tender manifestations, but to bring upon them the judgment for their sin, if peradventure it will bring them to repentance.

The call to America today is to repent, to seek Christ in salvation, or in renewal of spiritual fellowship. We dare not go on in indifference, in immorality, dishonesty, neglect of the church and the Word of God, for if we do, we shall learn too late the lesson we have already stressed, "Whatsoever a man soweth, that shall he also reap."

July 4

### Jesus Our Example and Lord

Luke 2:40-52

**MEMORY SELECTION:** *And Jesus increased in wisdom and stature, and in favor with God and man.*—Luke 2:52

Growth is a normal thing, to be expected and encouraged. Our lessons for three months are to deal with the important matter of Christian growth.

When a child does not develop and grow normally, we look for some hindrance or illness which needs attention. We correct deficiencies in diet; encourage proper habits of eating, sleeping and exercise. We may even use vitamins and other diet supplements.

But how about spiritual growth? Are we concerned about it? Or do we just ignore such retarded spiritual development? Are we content to remain babes in Christ, to permit Satan to stunt our growth? That is the matter to which we are to give careful attention during the coming weeks.

To grow one must be born, and that is true spiritually. There must be the new birth through faith in Jesus Christ. Then there is the well-balanced example of the life of our Lord which we consider today as guide for our own lives. We are not saved by imitating His example; but being saved, we may learn



Dr. Sam Bradford, President

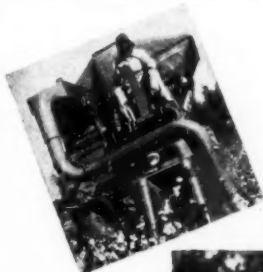
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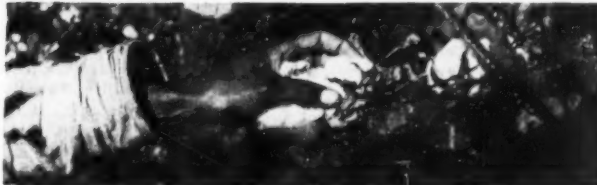


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from Him, He who is our Saviour and our Lord.

While Jesus was God manifest in the flesh, He was at the same time truly man. So we find that there was development here in three states: as a child, as a boy, and finally going on into manhood. We may well learn much of spiritual value as we note

#### I. Normal Childhood Growth (v. 40)

One may in all reverence and with real joy accept the fact that during the first twelve years of His earthly life Jesus had the normal, happy development of any child.

Children do grow, it is their nature, and we have only to provide opportunity for their development, guidance into right ways, and above all bring the child naturally into a friendly, normal fellowship with God through faith in Christ.

Think how lovely is that epitomizing statement of verse 40. How well it expresses our ambition for our children, and how well it may be applied to the new-born babe in Christ, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." It is a sublime and perfect picture of growing up in the right way.

But the day comes when a child must move forward, and we find Jesus

#### II. Meeting Life's Responsibilities (vv. 41-51)

Jesus came at twelve years to the age of accountability as a "son of the law" of His people. He went with His parents to the great feast of the Passover, and there in the temple He took over the responsibility for His own religious life, which had until then been borne by His earthly parents. Such a day is of vital importance in the life of every boy and girl. Let us help them to right decisions.

He tarried in the temple—a good example for others to follow. As a good learner, He asked and answered questions, but with amazing understanding. His distraught mother found Him there, but to Him it seemed a natural and expected thing that He should be in His Father's house, going about the business of God. This had special meaning to Him, and yet it may be applied with blessed propriety to every child of faith.

He was about to turn the corner from boyhood and start toward manhood. But there were yet eighteen years during which He was to show His perfect submission to the will of God by His obedience to His parents. There is a real lesson there for every growing boy and girl.

The summation of the following years at Nazareth is formed in our last point,

#### III. Going on to Manhood (v. 52)

The curtain is drawn again on the home in Nazareth while the boy Jesus develops into the man, yes, the man who was to bear your sins and mine on Calvary's tree. What we know about those years, when the boy with the consciousness that He must be about His Father's business went forward to manhood under the loving and watchful care of the mother who "kept all these sayings in her heart," is gathered up in this one meaningful verse.

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He "advanced" (rather than "increased"), which is quite different from the word "grew" (v. 40). The child grows without taking any thought or having a purpose to do so, but the boy pressing on to manhood has to beat his way forward, cutting a path to his goal. Young people need our best care and love just at that time, and so often they get the least and the last of our attention.

The fact that Jesus came through that way should encourage every growing boy and girl. They can count on His companionship and help.

Note the order here—mental first, then physical. The latter is important, but must come under the control of the former. Crowning them both is growth in grace, fellowship with God, and fellowship with man, and again the latter was glorified and made effective by the former.

It is a delightfully balanced and spiritual program well suited to the growth of spiritual children, as well as in the natural realm.

July 11

## Are We Growing As Christians?

I Corinthians 3:1-3; Ephesians 4:11-16;  
II Peter 1:5-8; 3:18

**MEMORY SELECTION:** "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—II Peter 3:18

Normal children grow, and that is also true in the family of God. Undoubtedly one of the things which saddens the heart of a father is to see a child who does not respond to nurture and care. What does the heavenly Father think of the many Christians who are subnormal, stunted in growth, not responsive to the love and grace of God?

Our lesson points out that this growth should result in maturity of spiritual life, and then go on with continuous development from day to day. There is nothing stagnant or static about the Christian life.

Our first Scripture takes us to the Corinthian church where there were many believers who were just

### I. Babes in Christ (I Cor. 3:1-3)

It is a wonderful thing to be born, but one must not remain a babe beyond the years reserved for that time of development. Babies need special care, and parents are glad to give that attention, but they do expect them to grow up in due time.

Spiritual babes are those who never get beyond the bottle-fed stage and whose activity is largely that of crying loudly over their real or imagined interests and desires.

In Corinth they had begun to fight about their little divisions in the church. Some were for Paul, the founder of the church; some were for Peter, possibly saying the church had a Jewish origin; some were for Apollos, the young orator; others declared themselves to be followers of Christ, and thus antagonized the others and became a faction themselves. And what did it all prove? Just that they were babes. When they should have grown up enough to be able to eat the food of a mature Christian, they had to be spoon-fed and bottle-fed. Instead of stability, they caused and lived in strife.

How perfectly that describes the conditions among believers today. Pastors who should be preachers are too busy pacifying the babes, or refereeing a church fight.

Let us determine that we shall by God's grace get beyond the baby stage, and go on to become

### II. Full-grown Men (Eph. 4:11-16)

God wants Christians to go on to full stature in Him, so that they may be ready to serve Him in the full vigor of their manhood.

To bring us to that place of usefulness, God has by the Holy Spirit called forth leaders, teachers and preachers who are to build up the saints (vv. 11, 12). Note that while the pastor himself is to be a soul-winner, essentially his ministry is so to edify and instruct believers that

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they may go out and win others to Christ.

Verses 13-16 tell us how this "perfecting of the saints" moves forward. There is unity of faith and a growth in knowledge, a steadiness which keeps believers from being led astray by error or the cleverness of men. Thus kept from drifting and steadily enriched by knowledge of the truth, the believer grows up into full manhood.

Do not miss the significance and beauty of verses 15 and 16. Like the body "fitly framed and knit together," believers form the Church of which Christ is the Head, a perfectly co-ordinated organism, every member performing his proper service in building up the body for the glory of its Head. For a further development of this line of thought consider I Corinthians 12:12-27. It will give added beauty to this meaningful concept.

Now lest we should feel quite content and at ease about having reached a measure of spiritual maturity, we are reminded that the spiritual life is one of

### III. Continuing Growth (II Pet. 1:5-8; 3:18)

It is always a distressing thing when a man thinks he has "arrived" and needs learn nothing more. He needs to be reminded of the Chinese proverb, "He that stands on the pinnacle has nowhere to step but off."

The believer is constantly to grow in grace, and that is accomplished only as he grows in knowledge. God has provided for that, for we note in verses 1-4 in this first chapter of II Peter that He has provided "all things that pertain to life and godliness." The "great and precious promises" are given to us not only to enable us to escape the corruption of this world, but to go on to a life that is neither barren nor unfruitful (v. 8).

The process is revealed in verses 5-7. Faith supplies in itself (that is the meaning of adding to your faith as the Authorized Version expresses it) the splendid qualities of "virtue," which means moral courage; "knowledge" or discernment; "self-control," which is so important; "patience," a well-nigh forgotten virtue; "godliness" and "brotherly love."

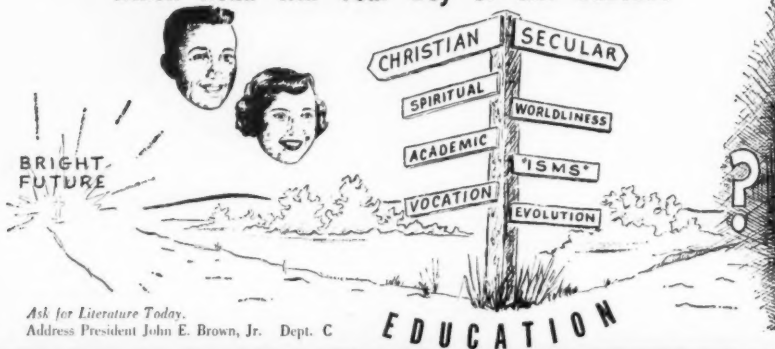
There is our formula for spiritual growth, and let us remember that God provides all that is needed to make that growth possible, and that it is His command (3:18) that we do grow. Many Christians assume that it is a matter for them to decide whether they will do it or not, but they are wrong. God's Word is plain. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

### THE TEN COMMANDMENTS IN VERSE

Thou shalt have no more gods but Me,  
Before no idol bow the knee;  
Take not the name of God in vain;  
Nor dare the Sabbath day profane;  
Give both thy parents honor due;  
Take heed that thou no murder do;  
Abstain from words and deeds unclean;  
Nor steal, though thou be poor and mean;  
Nor make a willful lie, nor love it;  
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By Verna Ruth Searle

IN this day of mass evangelism, perhaps you find yourself reading with mixed emotions accounts of meetings on a vast scale. You rejoice over the twentieth century Peters who are reaping a rich harvest. Yet you long to have an active part in today's great evangelistic efforts. Compared to what this person or that individual is doing, your own ministry seems small, your background meager, your sphere of influence limited.

Remember, however, that there are those to whom the widely known evangelist can never minister; there are those who are beyond the reach of theologian and pastor. These are individuals who may be waiting to be touched by the Holy Spirit through you.

Your individuality is one of your most priceless possessions as a witness for Christ. Realize this and rejoice in the fact that there is no one else equipped exactly as you are to win certain individuals. Your idiosyncrasies will parallel the temperament of another person, and a friendship will be born. Thus a unique mission field will be opened up in which you are God's star witness.

It was the simplicity of a primitive Methodist layman which God used to win the great Charles Haddon Spurgeon. As a young lad, he listened to the eloquent and to the practical preach the Word of God; but it was the plain vocabulary of an unassuming man who described what it meant "to believe."

"Although he mispronounced the words," Spurgeon writes, "that didn't matter. . . . He shouted as only a Primitive Methodist can, 'Young man, look to Jesus Christ.' I did 'look.'" Thus God used a simple and illiterate but God-fearing man to touch the heart of the prince of preachers.

He used the faithfulness of a Sunday school teacher, Edward Kimball, to win the soul and life of the great Dwight L. Moody. It was the tender devotion of saintly Mother Clark that was the means of winning Mel Trotter, Billy Sunday, and a host of others.

God wants to use your characteristic traits, your consecrated personality in reaching souls that only you can win. Your witness is needed. No one can take your place, for there is no other you. END

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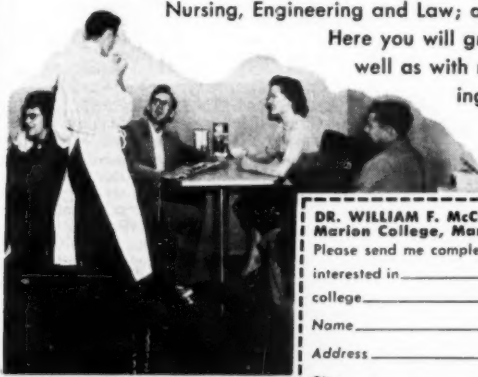
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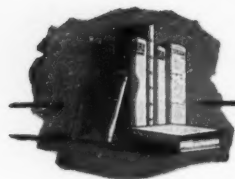
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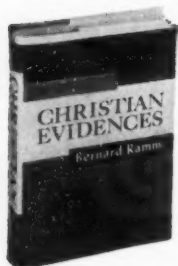
G. COLEMAN LUCK, EDITOR

## Six Major Proofs of Christianity

PROTESTANT CHRISTIAN EVIDENCES, by Bernard Ramm

Moody Press, Chicago, 252 pages, \$3.50

Reviewed by J. Arthur Springer



**T**his textbook won first prize in a contest conducted recently by the publishers. It may be regarded as a companion volume to the author's textbook on Protestant Biblical Interpretation which appeared in 1950.

The writer takes up six major proofs of Christianity: fulfilled prophecy, miracles, the character of Jesus Christ, the resurrection of Christ, experience, and the character of the Bible. The reasoning is sound, the proofs convincing. In general, this book is excellent and should be of real value as a textbook in the field of evidences.

However, there are two chapters which will probably prove to be beyond the comprehension of the majority of Bible school students, as well as most lower classmen in college.

The first of these discusses antisupernaturalism, and may be omitted without injury to the main argument, as the author suggests. The other deals with a rebuttal of the denial of miracles, and perhaps could also be omitted. Both these chapters presuppose considerable philosophical and metaphysical knowledge on the part of the reader, which most undergraduates do not possess. The final chapter in the book—on the character of the Bible—is excellent.

**HOW TO PREACH THE WORD WITH VARIETY**, by Frank T. Littorin. Baker Book House, Grand Rapids. 157 pages, \$2.50.

The author, professor of Practical Theology at Gordon Divinity School, outlines a method of procedure for the expository preacher. The main burden of this work is a worthy one, to stress the need and values of true biblical preaching.

Certain varieties of methods of exposition are described and illustrated with sermonic outlines. Some of these are: the microscopic method, the paragraphing method, spiritualizing, devotional method, and the selective method.

This book can be recommended to the pastor and student of homiletics for some very helpful ideas in sermonic preparation. By way of criticism, the inadequacy of the author's definition of expository preaching ought to be pointed out. His definition is quite fragmentary and does not distinguish this kind of preaching from other types. Furthermore, the outlines, for the most part, are made complicated by the use of long sentences, the incomplete representation of ideas in the subdivisions, and the lack of some degree of parallelism. The chapter on spiritualizing ought to have further clarification. "Spiritualizing" is usually taken to mean the drawing of a secondary meaning from a passage of Scripture, i.e., the allegorical method, and not the drawing of a spiritual lesson from a passage. J.M.

**PRISONER FOR GOD**, by Dietrich Bonhoeffer. The Macmillan Co., New York. 109 pages, \$2.50.

Dietrich Bonhoeffer was one of the resisting ministers of Germany who fell victim to the Nazi terror. After an imprisonment lasting for two years, he was executed on April 9, 1945. This book contains letters, essays and poems written during the two years of his confinement. During part of this time, his literary activities were unrestricted owing to his good relations with the prison authorities. Later, when conditions were deteriorating in Germany, he was under more severe supervision, and much of the contents of this book reached friendly hands only by a remarkable providence.

In these miscellanies we are made acquainted with an indomitable spirit, borne up through the long, trying months by his Christian faith. His literary, theological and philosophical interest did not diminish, and their pursuit kept him from moral and mental breakdown. It is not the deep piety of Madame Guyon nor the evangelical fervor of John Bunyan that we find here, but the sentiments of a scholar and a gentleman with broad and varied interests, all bound together by a sincere faith in Christ.

The personal references reveal the consistent victory of the writer in the midst of trying circumstances. Here is one of special significance: "Please don't harbour any regrets about me. Martin (Niemöller) has had nearly seven years of it—and that's very different." Mostly his thoughts run in the philosophical vein, frequently expressed very picturesquely, as when he compares our love for God to the *cantus firmus*, and our human affection to counterpoint, and declares that these are related "without confusion and yet distinct," like the two natures of Christ. One may not always agree with his sentiments, but they are always provocative of thought.

The editorial work was done by Eberhard Bethge, and the translation from the German by Reginald H. Fuller.

J.C.M.

**THE CHRISTIANITY OF SHOLEM ASCH**, by Chaim Lieberman. Philosophical Library, New York. 276 pages, \$3.00.

The volume claims to be "an incisive and devastating analysis and refutation of the long series of Christological writings published by Sholem Asch," such as *The Nazarene*, *The Apostle* (Paul), *Mary*, *Moses*, etc. This, of course, necessitates a defense of Judaism and a comparison with Christianity. But the author's abysmal ignorance and monstrous distortions and ridicule of genuine Christianity are equaled only by his fantastic claims for and exaggerated praise of a Judaism which is certainly not the Judaism of Moses. Even the chaste and beautiful conception and fact of the virgin birth of Christ is dragged through the mire and filth of pagan mythology by way of comparison.

The book is full of furious fulmination and bitter and violent invective against

Sholem Asch, whom the author describes as "a fool," a "cunning heretic," a "full-fledged renegade," "full of venomous spites" and "holy lies."

If it is true that Sholem Asch through a sympathetic understanding of Christianity sought as a mediator "to cement friendship between Christians and Jews," this volume is hardly likely to contribute to such a cause. N.J.S.

**THE DOUBTING THOMAS TODAY**, by Russell P. Davies. Philosophical Library, New York. 344 pages, \$4.75.

There is a far-reaching spread of uncertainty, of "insecurity in faith" among church members today, and the purpose of the book is "to answer the questions and doubts which are the primary cause" of this. The modernism of today has at least aggravated this uncertainty, if it has not to a large extent caused it. There is a "definite correlation" between its "new religious concept" and the "steady decline in the influence of old-time standards of integrity and moral courage."

According to the author, there is a "Master Mind" with a "Master Plan" working according to a "Manifest Destiny," utilizing the religious, economic and political backgrounds to realize its purpose. Apart from this, the author contends, Christianity could hardly have succeeded in becoming a world religion as it did. The time and purpose of the New Testament writings had this view. The Apostolic Church, with a virile and aggressive leadership, presented and pressed the gospel at the propitious times in strategic areas according to this master plan. This plan is based upon a "scientific principle of creation" upon which revelation and the development of religion are reinterpreted for today.

The development of religion is presented in relation to that of world history with "the mission of Jesus established as the key point."

While one cannot quite tell where the author stands theologically, although it is hardly a conservative position, there is much in the book of deepest interest to challenge and stimulate thought. N.J.S.

**FROM LAWYER TO PREACHER**, by H. J. Appelman. Zondervan Publishing House, Grand Rapids. 45 pages (paper), 50c.

The life story of Hyman Appelman will be of deepest interest to countless thousands who have heard his powerful and consecrated messages in many lands. In this stirring account of his conversion and career of consecrated preaching and prayer, he has poured out his soul and his desire for his own people Israel as well as for the Gentile.

The dynamic ministry of this Hebrew Christian in these strategic times may serve as a foreshadowing of the ministry of an Israel made "holiness to the Lord," a witness to the ends of the earth. N.J.S.

**ISRAEL'S RESTORATION**, compiled and edited by John W. Bradbury. The Iverson-Ford Associates, New York, 191 pages, \$2.00.

It would not be easy to find twelve messages more powerful, pertinent and significant than the ones included in this volume. Given by men whose names are household words among lovers of the Word in America, the messages are designed to draw attention to the place of Israel as a nation in God's purpose, and to stimulate interest and activity in the evangelization of the Jews so that many of them may be saved now and the seed sown in preparation for the time of their restoration.

The publication of this volume is sponsored by the American Association for Jewish Evangelization in the hope that this worthy purpose may be realized. N.J.S.

**REBIRTH AND DESTINY OF ISRAEL**, by David Ben Gurion. Philosophical Library, New York. 539 pages, \$10.00.

The author is one of the greatest of living Jews, the first prime minister of the new State of Israel. The volume is a collection of his essays and addresses delivered and written between 1915 and 1952. The author speaks not only as a scholar and statesman

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of the first rank, but also as one of the earliest pioneers before the days of the mandate and as a farm worker and soldier who shared the bitter disappointments and discouragements of those pioneering days.

The book is remarkably free from recriminations, but the unflinching optimism that the Jewish destiny will be fulfilled in Israel, and the unrelenting determination by every righteous means to secure this end appear on every page of this informing and inspiring volume. N.J.S.

**JEREMIAH, PROPHET OF DISASTER**, by Virginia G. Millikin. **QUEEN ESTHER, STAR IN JUDEA'S CROWN**, by Laura Long. Association Press, New York. 156 pages, \$2.00 each.

These two volumes in a new "Heroes of God Series" are intended for teen-agers. The stories are well written and make interesting reading for adults as well as young people. While fictitious elements are introduced to round out the story, none of these do violence to the facts of Scripture which are interwoven with them. The biblical characters are really made to live before the eyes of the reader, and this is an accomplishment that must be commended. At the same time we are unable to approve the books for the following reasons.

The volume on Jeremiah attributes the law to Moses, but pictures Hilkiah and other priests of Josiah's day as gathering it into one document from where it had been "widely scattered among many scrolls and tablets." It is later clearly stated that God does speak directly to the prophet, but he and Baruch are pictured as searching for the proper words to use in writing out the prophecies, which seems to deny verbal inspiration.

In the case of the story of Esther, the objection is even more serious. In a brief and entirely gratuitous prologue the author baldly states that "the Book of Esther is not true history," and makes the utterly unsubstantiated and misleading statement that "Christian and Jewish biblical scholars agree that Esther probably never lived." G.C.L.

**A HISTORY OF CHRISTIANITY**, by Kenneth Scott Latourette. Harper and Bros., New York. 1516 pages, \$9.50.

The author of the classic seven-volume *History of the Expansion of Christianity* has in one massive volume given the Church another epoch-making survey of its history. Anyone reading this book cannot but be impressed that the writer knows history, and also knows how to present it in a scholarly and interesting fashion. This particular work is more than an orderly recital of the facts—it is an enlightening and masterful interpretation of Church history.

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**FIRE IN THY MOUTH**, by Donald G. Miller. Abingdon Press, Nashville. 160 pages, \$2.50.

This new book on preaching embraces the following chapters: "Biblical Preaching as Redemptive Event," "The Preacher as Biblical Interpreter," "The Values of Biblical Preaching," and "The Implications of Biblical Preaching." This is followed by an index of Scripture references and subjects. The style is vigorous and the book is entirely correct in setting forth the role of the Bible in preaching. However, when the author in the first chapter of his book declares that biblical preaching is a redemptive event, we pause, because the

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#### BOOK BRIEFS

**AM I RATIONAL?** by the Hoosier Schoolmaster. Published by John Raymond Hand, 112 W. Porter, Oglesby, Ill. 36 pages (paper), 25c. The author in a purposely colloquial style offers twenty objections to the theory of organic evolution. Each objection is briefly summarized and most of them are worthy of consideration. We wish the writer would stop using the obsolete form "specie" for "species."

**YOU CAN CONQUER**, by Clarence E. Macartney. Abingdon-Cokesbury Press, Nashville. 153 pages, \$2.00. Thirteen sermons from an outstanding preacher of our day, recently retired after serving twenty-six years as pastor of the First Presbyterian Church of Pittsburgh. The writer tells how to have victory over fear, hate, loneliness, discouragement, etc.

**RHAPSODY IN BLACK**, by Richard Ellsworth Day. The Judson Press, Philadelphia. 149 pages, \$2.50. The author, dean of religious biographers, presents a colorful portrayal of John Jasper, a one time slave, who became one of God's choice servants during the nineteenth century. Thousands were touched by his unusual eloquence, expressed in such messages as "The Sun Do Move." his most famous sermon.

**SIMPLE STUDIES FOR FAMILY DEVOTIONS**, by Keith L. Brooks. Van Kampen Press, Wheaton. 228 pages, \$2.50. The noticeable lack of devotional material that children can comprehend, the author prepared a series of excellent studies from the New Testament for his own family devotions. These are now offered to the public and should prove a real help to other parents.

**RE-THINKING THE RAPTURE**, by E. Schuyler English. Southern Bible Book House, Travelers Rest, S.C. 123 pages, \$2.25. A timely book that adequately fills a present need when some children of God are fearful that the Church will go through the Great Tribulation. In a fair and kindly spirit the author not only sets forth the facts pointing toward a pre-tribulation Rapture, but also deals with the portions of Scripture upon which those rely who teach a post-tribulation Rapture.

**A BRIEF HISTORY OF THE EVANGELICAL CONGREGATIONAL CHURCH FOR THE ENLIGHTENMENT OF HER PASTORS AND PEOPLE**, by Robert Sherer Wilson. Church Center Press, Myerstown, Pa. 85 pages (paper). The history of this denomination is traced through the parent church, the United Evangelical Church, and its "grandparent," the Evangelical Association, organized by Jacob Albright about 150 years ago. The membership today is about 28,000.

**TOPICS FOR YOUTH FELLOWSHIP**, NO. 16, by Tom A. Smith. Warner Press, Anderson, Ind. 96 pages (paper), 75c. Appropriate hymns and Scripture selections have been chosen for each topic. Many



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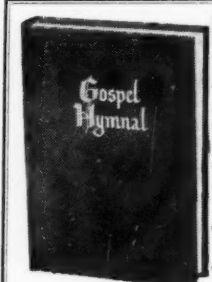


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**WE KNEW JESUS**, by John Calvin Reid. Wm. B. Eerdmans Publishing Co., Grand Rapids. 148 pages, \$2.00. If Herod, Judas, Peter, John, Caiaphas, Pilate, Nicodemus, etc., could return to the land of the living and testify from their after-death position, their messages to us would be warnings and counselings of value. The author presents imaginary messages from these characters, which while of course fictitious are scriptural and helpful.

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**JOEL, THE POTTER'S SON**, by Georgiana Cedar. Abingdon-Cokesbury Press, Nashville. 96 pages, \$2.00. Joel, a restless twelve-year-old boy, has many unforgettable experiences during which he shares with the reader some of the scenic beauties of the Palestine of Jesus' day. Helen Torrey helpfully illustrates the story with interesting and educational pictures.

**STORIES OF JESUS**, by Ethel L. Smith. Abingdon-Cokesbury Press, Nashville. 80 pages, \$1.50. Eleven simply told New Testament stories which begin with the wonder of the first Christmas and continue the life of Christ as a boy, then as a teacher choosing disciples, feeding the hungry, healing the sick, etc., climaxing with the joyful resurrection story, "He Lives."

**THE BIBLE AND MODERN MEDICINE**, by A. Rendle Short. The Paternoster Press, London. 144 pages. A comprehensive study of health and healing in both Old and New Testaments. Such topics as "Leprosy," "Luke the Physician," "Demon Possession," "Faith Healing," etc., are dealt with in a non-technical way so as to be helpful to the average reader who is not a specialist in either medicine or theology.

**MANNERS AND CUSTOMS OF BIBLE LANDS**, by Fred H. Wight. Moody Press, Chicago. 336 pages, \$4.00. Information concerning the culture of the Near East designed to help the English reader to understand his Bible more perfectly. Simply written, amply documented, well indexed, and conservative in interpretation.

**CAREERS FOR YOU**, by Erma Paul Ferrari. Abingdon-Cokesbury Press, Nashville. 160 pages, \$2.00. Written in a style that will appeal to young people, this book aims to help them intelligently select and become established in their life occupation. A valuable help to youth needing guidance in vocational matters.

**ISRAEL IN THE HOLY LAND TODAY AND THE COMING OF CHRIST**, by James Yuk. The American-European Fellowship for Christian Oneness and Evangelization, Inc., 15 Philipae Place, Yonkers 3, N.Y. 62 pages (paper), \$1.00. An interesting pamphlet written amid scenes of war in Israel, where the author is medical missionary to the Jews. Israel's present day dreams are "to settle down, to begin to live, and to be at peace." But neither the full return of Israel nor the hope of peace can be attained until they come face to face with God in Christ. Written with forceful logic and well

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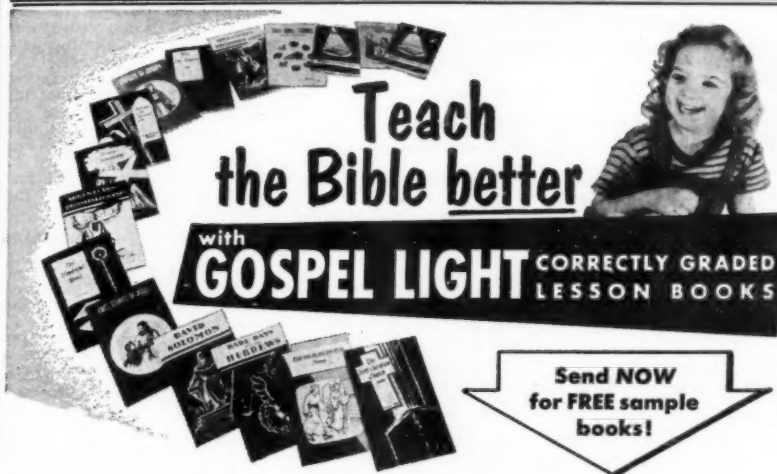
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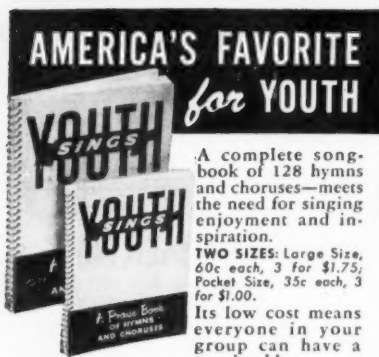
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**EXPOSITORY PREACHING FOR TODAY**, by Andrew W. Blackwood. Abingdon-Cokesbury Press, Nashville. 224 pages, \$3.00. The value of expository preaching is richly illustrated in this volume, and its method clearly explained and carefully developed in all its steps and phases. A practical guidebook well calculated to awaken preachers to the need and advantages of expository preaching and to stimulate them to its use.

**THE DEVELOPMENT OF NEGRO RELIGION**, by Ruby F. Johnston. Philosophical Library, New York. 202 pages, \$3.00. An attempt to interpret Negro religion in terms of American culture, beginning with the coming of the Negro to America and including a picture of Negro life today in the United States. It is regrettable that the author does not give a definition of religion. If the book ever reaches another edition we hope the subject will be approached from the biblical standpoint of the human life in its reactions to the impacts of God upon the personal life of the individual.

**PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE**, by Albert C. Outler. Harper and Bros., New York. 286 pages, \$3.50. This is an honest attempt to place the "Christian message" in its right place in treating disturbed people, mentally ill patients. While it would be profitable for every pastor to study this book, we cannot endorse it because there is too much agreement with Freud and too much acceptance of the theory of evolution.

**THE BAPTIZING WORK OF THE HOLY SPIRIT**, by Merrill F. Unger. Van Kampen Press, Wheaton. 147 pages, \$2.00. A lucid and scriptural delineation of this important subject, clearly distinguishing it from other ministries of the Holy Spirit. Edifying and inspiring truth fills every page without fear or favor. We are thankful that God has raised up a scholarly saint to write such a book as this.

**THE DAWN OF THE POST-MODERN ERA**, by E. J. Trueblood. Philosophical Library, New York. 198 pages, \$3.75. A studious argument to substantiate the author's belief that our world has emerged into a new "post-modern" era—the atomic age. He attempts to define the dimensions of human life in this second half of the twentieth century and to point out the challenge facing mankind individually and collectively. Despite the author's religious sincerity, we fear that he is groping in spiritual darkness due to his postmillennialism with its vain hope of bringing in the kingdom of God (pp. 173-175), and his optimism that man is on a pilgrimage toward perfection in this life. The need for individual regeneration is apparently ignored and Scripture texts are cited without discernment as to context in relation to application.

**THE WAY**, by Wayne Leitch. 12 pages (paper), 10c each; 3 for 25c; 13 for \$1.00. Christian Art Products, Box 131, San

Gabriel, Calif. A nice booklet prepared for the child who has received Christ as Saviour. Explains briefly and simply how to have assurance and how to live the Christian life.

### RECENT VALUABLE REPRINTS

**THE JOURNAL OF JOHN WOOLMAN**, edited by Thomas S. Kepler. 235 pages, \$1.50. World Publishing Co., Cleveland. A noted work by a pious eighteenth century Quaker preacher and abolitionist. Woolman's Journal was first published in 1774, two years after his death and has been often reprinted.

**CHRISTIAN PERFECTION**, by John Wesley, edited by Thomas S. Kepler. 144 pages, \$1.50. World Publishing Co., Cleveland. This, like the above mentioned volume, is another pocket-sized book in the World Devotional Classics series. The author (1703-1791) is known as the founder of Methodism.

**ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE, VOLUME VI**, by Charles John Ellicott. Zondervan Publishing House, Grand Rapids. 563 pages, \$5.95. The first to be reprinted of a standard eight-volume commentary. Ellicott (1819-1905) was an Anglican scholar, bishop of Gloucester and professor of New Testament at King's College and later Cambridge. Helpful and scriptural on the whole, though the treatment in some places is weak, as e.g. Matthew 1:22-23; 2:15; 3:2; 13:31-33; 24:13, 15.

**ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE, VOL. VII**, by Charles John Ellicott. Zondervan Publishing Co., Grand Rapids. 467 pages, \$5.95. In this volume Romans and Galatians are dealt with by Sanday, Acts and II Corinthians by Plumptre and I Corinthians by Shore.

**THE BIBLICAL ILLUSTRATOR, JOHN, VOLUME I**, by Joseph S. Excell. Baker Book House, Grand Rapids. 674 pages, \$4.95. A wealth of material in this long volume which covers only the first seven chapters of John's Gospel.

**52 SERMONS**, by Horatius Bonar. Baker Book House, Grand Rapids. 464 pages, \$3.40. First release in the publisher's "Co-opera-

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—Reprinted

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tive Reprint Library," an additional volume  
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Scottish preacher and hymn writer. The  
original title of this collection was *Family  
Sermons*. Christ is exalted in all.

**THE QUEST FOR COMMUNION WITH  
GOD**, by Matthew Henry. Wm. B. Eerd-  
mans Publishing Co., Grand Rapids. 110  
pages, \$1.50. This was first published in  
1712 as *Directions for Daily Communion  
with God*. The three chapters deal with  
"How to Begin Every Day with God,"  
"How to Spend the Day with God," and  
"How to Close the Day with God."

**GETTING THINGS FROM GOD**, by  
Charles A. Blanchard. *The Sword of the  
Lord Publishers*, Wheaton. 270 pages, \$2.50.  
This is virtually a compendium of informa-  
tion on prayer and will prove highly  
thought-provoking to all mature believers  
who practice and teach spiritual truths.  
The author, a deeply spiritual man himself,  
served as president of Wheaton College.

**MISSIONARY METHODS: ST. PAUL'S  
OR OURS?** by Roland Allen. World

*Dominion Press, London*. 230 pages (paper).  
A classic on missions that has enjoyed a  
long popularity, beginning in 1913 and  
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of vital significance to missionaries today  
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studying the important lessons learned by  
this veteran missionary.

## WHAT ABOUT THE BASKETS?

"The miracles are not really true," said  
the teacher to her class of girls. "When  
Jesus fed the multitude, He did not give  
them bread; He just satisfied their souls  
and hearts."

There was a silence, then one of the  
girls in the class spoke up.

"Please, teacher," she said, "if that's  
true, with what did they fill the twelve  
baskets?"—Dr. Wilbur M. Smith, at the  
International Congress on Prophecy, New  
York, N.Y.

## Communion ▶▶ By Edwin Raymond Anderson



Harmon

**T**HE little lad slipped silently into  
the room where his father sat be-  
hind the big desk, busy over his  
business. For a moment the boy stood  
by the door, then noticing the chair  
close by the desk, moved over and  
seated himself. Not a sound passed  
his lips. He just sat there, watching  
his father at work . . .

At length, the man noticed him,  
eyed him keenly, and then inquired  
gruffly, "Can't you see that I am very  
busy? What do you want this time?"

The lad's eyes lowered for a mo-  
ment. When he replied, the tone of  
his voice matched the look of injury  
in his eyes. "Want, Father? Want?  
I . . . I . . . don't want anything really.  
I . . . I just wanted to come in, sit  
down and look at you, that's all."

The father who told of the incident  
turned aside with the trace of a tear  
in his eyes. "Indeed I felt very hum-  
ble and convicted," he said. "The  
Lord had used my boy to teach me  
the meaning of communion with  
Himself. I'm afraid that I have not  
often gone to Him in that spirit, with  
no plea, no petition, with nothing ex-  
cept the desire to 'sit there' and gaze  
into His lovely face. It's been too  
much of a 'give me this' business."

\*\*\*

Happy indeed is the father who has

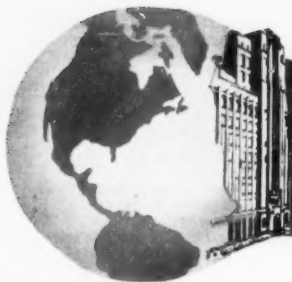
a son that loves him deeply for his  
own sake. We need to know, as Mc-  
Cheyne often said, "Christ . . . for  
Christ's sake alone." We need to  
come to the throne of grace, not only  
in time of need, but also in time of  
no need save the need for giving Him  
that full measure of honor and praise  
and adoration.

In the most spiritual sense of the  
term, this is the deepest need of all.  
He needs our praise as the expression  
of our spiritual appreciation. We need  
to praise Him in order that fellow-  
ship and communion may be deep-  
ened and enriched. As Paul phrased  
it, "That I may know him" (Phil.  
3:10), and as an old saint cried, "I  
have but one passion and it is *HE*  
. . . *HE* only!"

It is written in the song of loves,  
"in the secret places of the stairs, let  
me see thy countenance, let me hear  
thy voice; for sweet is thy voice"  
(Song of Sol. 2:14). There is to be  
the desire of beholding Him with the  
undimmed eye of faith. There is to  
be that ever present "holy hunger"  
deep within the heart for the hearing  
of His voice, the further learning of  
Him through the ministry of the Holy  
Spirit. There has to be that sacred  
passion of reaching the yet deeper  
range of consecration, so that all of  
life and work be sensitized to the  
reality of "no man save Jesus only."

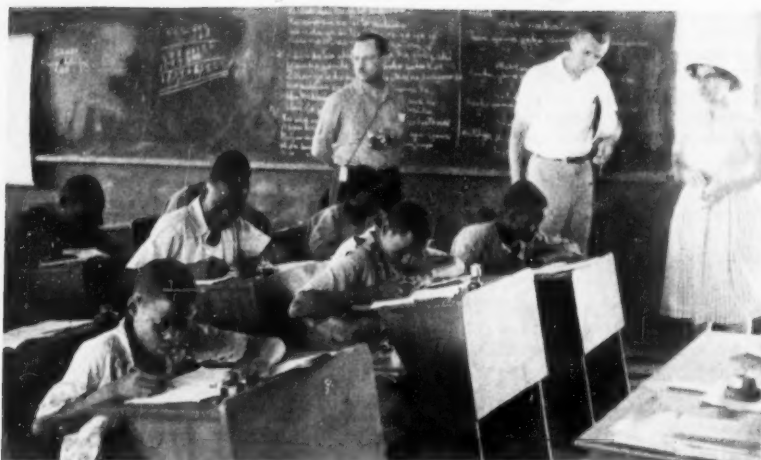
It was McCheyne also who said,  
"A calm hour with God is worth a  
whole lifetime with man." Well did  
He prove the power and preciousness  
of such a portion for himself, and we  
are invited to share in the sweetness  
thereof. That Blessed One wants us  
wholly and utterly for Himself. In  
the high Calvary-price which He paid  
for you and me He has shown that  
He longs to reveal Himself to us.  
Wonderful truth! How infinitely sad  
therefore if we slight or shift com-  
munion with Him to some secondary  
place.

END



# Institute and Alumni

HERBERT LOCKYER, JR., EDITOR



Dr. S. Maxwell Coder, dean of MBI, visits a school in Nigeria, Africa, in which former Moody students are teaching.



Part of the group of 47 former students who attended an alumni banquet in Jos, Nigeria, during the Coder-Lockyer trip.

## News in Brief

- ▶ A former top-ranking Communist organizer, now a Christian, spoke over WMBI recently. She is Helen Wood Bierney of Los Angeles.
- ▶ The title "Sermons from Science" is now a registered trademark of Moody Bible Institute.
- ▶ During the Easter vacation, Moody Chorale made a ten-day tour in Wisconsin, Minnesota and Manitoba, Canada.
- ▶ Albion Hargrave, Accounting Department, celebrated his fortieth anniversary with MBI on March 25.

▶ The annual Church Music Conference was held at the Institute May 7-9. The Oratorio Chorus presented "St. Paul" in Moody Church on Sunday afternoon, the closing day of the conference.

▶ A picture of D. L. Moody, which for many years hung in the office of the late Fleming H. Revell, was presented to the Institute recently by William R. Barbour, president of the Revell publishing firm. Mr. Revell was an MBI trustee from 1900 to 1904.

▶ The Christian Education Club recently sponsored a Christian Education Fair at the Institute.

## Glimpses of Africa

By Betty McIntyre

At this writing, Dean S. Maxwell Coder and Herbert Lockyer, Jr., have just returned from their trip to Africa. Although more detailed reports will be appearing in this department, preliminary word indicates that their experiences were varied, ranging all the way from visiting a diamond mine to chasing a herd of elephants.

The dominant impressions received, however, apparently have to do with the spiritual darkness of the land, the great work being done by MBI alumni and the need for many more workers.

Visits were made to many bush stations to see alumni at work. To reach these stations they passed through hundreds of villages where people are waiting for the gospel.

There is a great need for teachers and nurses. On one station there is only one nurse ministering to the needs of over 3,000 lepers. Unless teachers are supplied, the government says it will turn the schools over to Roman Catholic orders.

The two MBI visitors report it is heart-warming to see and talk with African converts, bright, happy Christians, saved out of lives of paganism. Many of them suffer persecution because of their faith. They met one young woman whose husband was poisoned because of his faith in the Lord Jesus. Missionaries told them of another young man who was killed and offered as a sacrifice because of his faith.

Dozens of rallies and meetings have been held, and "The Prior Claim" and "God of Creation" have been shown to missionaries, natives and government officials.

## Moody Worked in Formosa

The following has been received from Dick Hillis, former missionary to China and now director of Orient Crusades.

"Today one out of every hundred on Formosa is systematically studying the Bible through the Orient Crusades Bible correspondence course. This course includes translations of Keith L. Brooks booklets and the Navigators Memory System. It takes nine months for a student to graduate.

"In two and one-half years 115,000 have enrolled. Already over 12,000 have graduated. Many of them have become witnesses and soul-winners for Christ. These new believers have influenced the entire life of the church and have been a stimulant to the island-wide program

Moody Monthly

## Kenya Fellowship



Pictured above is the Kenya Alumni Fellowship, which recently met and organized during the annual conference of the Africa Inland Mission in January at the Kijabe station, Kenya Colony. Reginald Reynolds '24, was elected president, and Raymond Wolfe '41, secretary.

of evangelism. Moody Colportage with its great world program was quick to include Formosa in its project of evangelism through literature. The Colportage Division has also made it possible to send the Orient Crusades correspondence course to several thousand new believers.

"When the report cards are given out in glory, we will find that *Moody worked in Formosa.*"

### New Publications and Radio Unit

C. B. Nordland, known to many friends of the Institute as former Institute representative at large and later as special assistant to the president, has been named manager of a new Publications and Radio Division of the Institute's Development Branch. The new division includes *MOODY MONTHLY*, *Moody Press*, *Colportage*, *Radio Technical* and *Radio Program Departments*.



Establishment of the new division has been made necessary by steady growth and increased outreach on the part of the several departments making up the Development Branch. The new arrangement will assure greater administrative help for each of the departments in the branch, in carrying out its respective ministries.

Mr. Nordland first came to the Institute in 1935 to accept the post of assistant business manager, subsequently serving in a number of capacities. He was active in arranging and conducting conferences celebrating the MBI jubilee in 1936 and the centenary of D. L. Moody's birth in 1937. In addition to his new position, he will retain his present title as assistant to the president.

### Exchange Student Studies in MBI Evening School

"From all over the world they come"

is a description often given of the Day School student body at MBI, but Evening School also is ready to claim the description since the enrollment of Alfild Naess, an "exchange" student from Norway.

Miss Naess, who arrived in this country on November 15, 1953, was not reared in a Christian home, and as a result, it was not until she was seventeen years old that she heard the gospel for the first time. While attending junior college she was invited to an Inter-Varsity Christian Fellowship Bible conference. Through this she attended a six month "School for Youth" and it was while there that she met Christ as her personal Saviour.

Her call to the mission field also came while attending an IVCF conference. At first she planned to go to China, but when the door was closed, she felt the Lord leading her to missionary work among the Laplanders in northern Norway. She worked as a district nurse for the Norwegian Lapps Missions and as a public nurse for the government.

After working among the Lapps for a year she discovered she could come to the United States as an exchange student for further nurses' training if she wished. She had heard of Moody from a girl friend and often wished that she could go there to study. When she arrived in Chicago to begin work at the Norwegian-American hospital, she was pleased to find that she could attend Evening School at MBI.

"I think it is wonderful!" she said when asked for her impressions of the Institute.

### Understand?

Many things in the Bible I cannot understand; many things in the Bible I only think I understand; but there are many things in the Bible I cannot *misunderstand*.

—Author unknown  
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## Wedding With a Witness

(Continued from page 18)

ones can also be used effectively if they tie in with the colors chosen for the dresses of the bride's attendants.

Clothes are always important. There are probably as many styles for brides' dresses as there are designers, and the bride should pray about her choice and let the Lord lead as to what suits her and her personality best. It is courteous and thoughtful to permit the bridesmaids and maid-of-honor to help in selecting their gowns. Sometimes, the dress is designed to suit the maid-of-honor, but looks unbecoming on the other attendants. Rose gowns for brunettes, aqua for the blondes blend nicely. Flower girls are most lovable with their little dresses patterned after the "grown-up" ones.

In Christian formal weddings it is considered proper for the groom and attendants to dress in business suits of navy blue, making it unnecessary to go to the expense of tuxedos, tails or dinner jackets. Even Emily Post allows this!

♦ **HAVING** considered these "extras"—decorations and clothes—let's think a bit about the thirty minutes or so in which the guests may be reached. Music plays a major role in this half hour. It can put the guests in the right mood, or it can break the spirit of the evening entirely. There is not only a choice of singers, but also of songs, so one should make the best of the opportunity. A ministry in music will do more to create the proper atmosphere for the wedding than sheer performance.

The singer selected should be singing as unto the Lord and for His glory. The organist or pianist should be one whose playing adds to the reverent atmosphere. Many brides choose only one soloist, but two or even three are quite permissible. A good male quartet can be effective, and a violin is always in order.

As to the songs, this is where one should pray very definitely for the Lord's leading. Christians should select Christian songs, even though it means a break with tradition. There are many hymns suitable for this occasion. Couples dedicated to full-time Christian service especially should use hymns. "Saviour, Like a Shepherd Lead Us" and "Living for Jesus" are excellent. Other possibilities are "Anywhere with Jesus," "Where He Leads I'll Follow," "Moment by Moment," "Jesus Calls Us o'er the Tumult," "O Jesus, I Have Promised," "O Love That Will Not Let Me Go," "If Jesus Goes with Me," and many others.

John Berridge has written "A Marriage Hymn" to the tune of an old English air which has very good words. Alfred P. Gibbs and James G. Arcus have written "A Marriage Prayer," which is quite good. "Wedding Song," by Wendell P. Loveless, is longer than the other two, but lovely. These three are in the

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book entitled, *Choice Hymns of the Faith*.

Many weddings close with a prayer hymn, while the couple is kneeling. "Seal Us, O Holy Spirit" is used effectively for this closing song, but I would like to share with you the new words of "O Promise Me" which were sung at my own wedding. The author is unknown to me.

*"Today, O Lord, we at Thine altar stand,  
To pledge anew our troth with heart and hand;  
Not for a single year or fleeting day,  
But for the full course of our earthly stay;  
With loving care this solemn hour attend,  
And keep us ever faithful to the end.  
Be Thou our Guide, with us Thy dwelling make.  
We ask it, Lord, for Jesus' sake.*

*"Our home establish Thou, O Lord, our Guide;  
Make it a place where faith and love abide.  
'Mid sorrow's toil, as in life's brighter days,*

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*Full comfort grant us ever, through  
Thy grace;  
And when life's journey for us two  
shall cease,  
Then take us both to Thine eternal  
peace.  
Be Thou our Guide, Thy loving hand  
we take.  
We ask it, Lord, for Jesus' sake."*

♦ **THE** ceremony itself, however, affords the greatest opportunity to give a witness. Plan in advance with your pastor. He will, no doubt, have several ceremonies from which you may choose. In our particular case, we compiled what we liked from several ceremonies, which the minister obligingly learned. We also memorized the actual marriage vows and said them looking at each other. Friends have told us they wouldn't be able to remember what to say, but the Lord can help on that score.

Some have two pastors participate, others just one, but in either case here is an excellent opportunity to give a challenge directed to the bride and groom, but which will also be a message to the guests. It is good for the pastor

Moody Monthly

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to give a few opening remarks about the sanctity and seriousness of marriage, and a bit of friendly or fatherly advice if he feels led to do so.

The prayers, too, may be a testimony. Both prepared and spontaneous prayers are good. Even the benediction may be a message from the Word of God, such as the one in Numbers 6:24-26.

Remember, too, that the kiss at the end of the ceremony is just the seal of the promises made. Prolonged ones make a titter go through the crowd which is likely to undo all the good of the previous message.

By asking God's definite guidance and

★ ★ ★

### Etiquette Authorities

#### Consulted by the Author

These recognized authorities, known as the authors of the following Christian etiquette books, were consulted in the preparation of this article:

Mrs. W. B. Riley

*Handbook of Christian Etiquette*

Grace Ramquist

*Teenage Etiquette*

Lora Lee Parrott

*Christian Etiquette*

Gladys B. Muller

*I Seen Him When He Done It*

★ ★ ★

by doing some careful selecting and planning, Christians can make their marriage ceremony a truly Christian one and a real testimony to all who attend. The bride especially should make it a matter of prayer that the guests will be aware that she realizes the solemnity of the occasion and that she is making a serious covenant with God, as well as with the groom. If the phrase in Colossians 1:18, "that in all things He might have the pre-eminence" is kept in mind, the wedding cannot help but be a witness for Him.

END

### THE LARGEST HEART

One of the mechanical marvels of the human body is the heart. When normally healthy, it beats about 100,000 times a day and pumps some 964,000 gallons of blood through the body every year for a lifetime. When impaired or diseased, it cripples or causes the death of hundreds of thousands every year.

The amazing construction of the human heart is demonstrated by a mammoth model, 17½ feet high and 28 feet long—15,000 times life size—that has recently been placed on exhibit in the Franklin Institute in Philadelphia. So large is this model, constructed of plywood, channel iron, rubber, and papier-mâché, that visitors may enter it and, by means of stairs and ramps, may pass through its chambers and valves, much the same as a blood corpuscle does in a real heart. A clever use of blue and red coloring and lighting indicates the two phases of cardiac circulation, and sound effects create the illusion of the rhythm of the heartbeat.

The model has been prepared as a joint project of the Heart Association of Southeastern Pennsylvania and the Division of Adult Cardiovascular Diseases of the Commonwealth of Pennsylvania and the Franklin Institute. It has been called "the largest heart in the world," but Christians will think of an infinitely larger one—the heart of God Himself, that is large enough to hold the whole world, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God's heart can never fail, and it is open to all who will come to Him by faith and receive the loving provision He has made for forgiveness and cleansing through His Son, the Lord Jesus Christ.

—Sunday School Times

### Your Smile

CHRISTINA R. KINCHELOE

I think God must have gathered  
The choicest golden ray  
That flooded the sky with glory  
At the dawning of the day.

I think He must have chosen  
The sweetest and very best  
Of the tender clouds that reflected  
The sun as it went to rest.

One night God must have been watching  
The moon with its silvery gleam;  
I think He stole from its heart  
Its brightest and purest beam.

I wondered where God had hidden  
These treasures a long, long while  
Until at last in my searching  
I found them all in your smile!

Ancient churchyards in the Soviet Union containing graves adorned with crosses and other religious symbols are gradually being demolished by Communist authorities and converted into parks and playgrounds, the Vatican Radio reports. "Of course, there are no longer any crucifixes in the state cemetery," the station observed. "Black triangular plaques stand above the tombs, red stars being fixed atop them."



HAZEL GODDARD, Editor

# YOUTH

## *Supplement*

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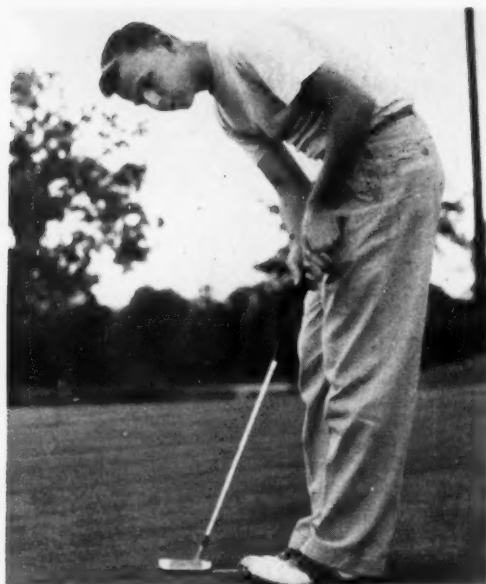
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## Jimmy Raines' Day

*The champ came home and the town called it "Jimmy Raines' Day," but it was that "other" day that was really Jimmy's day.*

**A**UGUST 22, 1953, was a big day for seventeen-year-old Jimmy Raines. He had just finished a week of tough golf competition in the International Jaycee Golf Championship Tournament. Now it was time for the play-off.

Sponsored by the Junior Chamber of Commerce of America, the tournament had attracted 225 boys from 45 states, Canada, Hawaii, and Panama. These boys represented a starting field of more than 20,000 boys, seventeen years of age and under who had entered local competitions.

The international tournament was held in Ann Arbor, Mich., and after two days of play, all but 100 boys were eliminated . . . Jimmy stuck with the winners and then found himself playing the final game. He defeated John Schubeck of Detroit by a six stroke margin and won the championship. Yes, that was a big day for Jimmy!

It was a big day too, when he and his parents arrived home in Augusta, Ga., to find a "Jimmy Raines' Day" proclaimed by the mayor. He was hoisted to the shoulders of Jaycee leaders, rode in a special "Jimmy Raines'" car, was entertained at a barbecue—in short was "king for a day" in his home town.

There had been many other "big" days for Jimmy. Altogether he had won twenty-odd trophies in his young golfing career.

Yet the day that Jimmy points to as the greatest in his life is not the day at Ann Arbor, Mich., the "Jimmy Raines' Day" in his home town, or any of the other big days connected with his golfing career. The day Jimmy remembers above all the others is a Sunday when he went

with his parents to an evangelistic service being held by Billy Graham in his home town.

It was the last service of the series, and as Jimmy was seated in the spacious auditorium an announcement was made.

"We have just learned, much to our sorrow, that four thousand people have been turned away tonight."

Jimmy didn't give it much thought at the time. He just remarked that that was a big crowd of people, but later in the service that announcement came back to Jimmy with full significance.

Jimmy tells of his experience at the end of the meeting when Graham gave the invitation, with glowing enthusiasm.

"It seemed that I heard an inner voice say, 'Here's your chance to get the greatest thing on earth . . . free . . . as a gift from God. The next minute I stood up and walked down the aisle and Jesus Christ came into my heart. The announcement made earlier in the evening came back to me, and I thanked God that I had not been one of the four thousand turned away.'"

Jimmy is just finishing his freshman year at Asbury College in Wilmore, Ky., and while he is looking forward to some specific Christian service someday, he is not waiting for that "someday" but is enthusiastically witnessing every chance he gets.

If you ever meet this fellow, Jimmy Raines, he'll probably talk shyly and hesitatingly about his golf accomplishments, but if you want to see a timid looking fellow suddenly come to life and glow with personality, just ask him about the two twelve-year-old boys he led to the Lord!

END

## It's College

*Some thought-provoking answers to the big school question*

**T**IME was when June rolled around and the coveted high school diploma was safely wrapped up, fellows and girls began to give some serious thought about where they would continue their education. Today, however, things are different. If you're graduating this year, or even if you have a year or two to go, the chances are you've already done some thinking on this important problem. And that's all to the good, because what we have to say here is for fellows and girls who are serious about this matter and who are looking for some answers.

Picking a school is no easy job, but you can partially whip the difficulty by asking yourself, "Why do I want to go?"

There are all sorts of answers. All your friends are going . . . your parents want you to go . . . you want to get away from home . . . your girl is going . . . there aren't any nice boys around . . . you want to prepare for a profession . . . or even (how dull!) you want to get an education. Your answer may consist of a combination of any or all of those ideas, but I hope that the last one, the one about getting an education, is at least one of them.

Any of these motives may be O.K., but not one of them is good if it is primary. You, as a Christian, belong to God; He bought you for a high price. He may use *any means* to get you to school, but He has only one reason for sending you there. He wants you to be better enabled to serve and be a credit to Him. He wants to use you for His purposes. If you are picking a school without an eye to glorifying your Saviour, I cannot guarantee you any satisfaction in your choice.

♦ At the outset the question of which *kind* of school is bound to enter in—and this especially will depend on your individual needs and plans. There is the Bible institute, with its emphasis on the Bible itself and on practical Christian work; the college, with its more general preparation frequently as a preliminary to further professional training, and the trade or technical school, of which there are many types.

Suppose, however, you are one of those who has decided on college preparation. Almost at once you run smack into another important question, Should I consider secular or Christian colleges? Let's

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# Picking Time ■ ■ ■ By Fred Giles

look at this problem more closely, for both schools have their advantages and both have their disadvantages.

There is one way you can narrow the field right at the beginning. If you feel God wants you in one of the professions as a doctor, lawyer, etc., you will want to be sure that your foundation work is taken at an accredited school. That merely means that you will be sure any work you do at the undergraduate school you choose will be accepted at the school to which you expect to go for your professional training.

But with all else equal, how does the Christian college stack up against the secular?

By a Christian college, we mean one that not only has a Christian creed typed on the back page of its catalog (lots of colleges have that), but one which also has a program which is Christian. This should be indicated by a faculty which is Bible believing, by activities which are Christ centered, and by recent graduates who are firm in their Christian faith and practice. Any other college has a secular campus, regardless of its name. Be careful in this matter—look hard before you leap.

♦ The most frequently voiced reason for going to a Christian college seems to be the one based on Christian fellowship. This bothers me, for with it, nine times out of ten, goes a very unchristian idea of Christian fellowship. The idea is loose. It presupposes that if you are with a group of Christians, you automatically have Christian fellowship. That just isn't so! If you have been brought up in a Christian home, if you have been blessed

with Christian teaching, if your young people's group has been a dandy, and if therefore you have decided that the Christian campus is for you because you'll get on best with a Christian crowd, think again. Make sure you're not off to four more years of "fun" at God's expense.

Chumming and buddying with Christians is not necessarily Christian fellowship. It is only as Christ is the center of the action that the fellowship becomes Christian. Where Christians have clustered, the opportunity for Christian fellowship is perhaps closest at hand. This is a great privilege, and if God sends you to a Christian campus, get in on it. It is wonderful.

The real advantage of the Christian college is in the fact that its curriculum is Christ centered. Because of the need, God has raised up Christian teachers and Christian colleges to help us live for Him in a badly beaten up and very complicated world where He is normally left out.

For this reason I feel that it would be a good idea for every Christian student to consider getting perhaps a year of Christian training. It can be obtained at either a Christian college where the Christian emphasis is more directly applied to individual fields, or in a good Bible institute, where a firm grasp of the Scriptures may be secured. Regardless of your vocation, time spent getting knowledge of the Bible and Christian doctrine is not wasted. Such training is invaluable.

♦ Now for a look at the secular college. How about Christian fellowship here?



Fred Giles is well qualified to discuss the pros and cons of Christian and secular colleges, for he has attended both. Fred was graduated from Wheaton College in 1947, getting his B.S. in Physics. He then went to the University of Illinois, and plans to get his Ph.D. this August.

You will probably have to scout up other Christians. Since the battle with sin is here more open, if you are faithful you will be pressed nearer to your Saviour. You will find that under such circumstances, Christian fellowship becomes very close and very real. Even on the natural plane, buddies in battle are usually closer than buddies in peace. On the Christian campus, there is a very bad tendency to forget about the battle. On the secular campus, the battle can't be forgotten. To forget the fight is to lose it—on any campus!

Will you find ridicule . . . attack on Christianity on the secular campus? Not so much as you might imagine. It is just plain ignored, and that is worse. The claims of Jesus are never heard by the students. All the courses—science, history, psychology, and even religion—are rigged to leave Jesus out. For Christians, of course, that is impossible. He is our

[Continued on page 80]







## Let's Face It!

By JIM MONTGOMERY

My name has been put up for president of our high school senior class. I would like to run, but am not sure that it would be best for my Christian testimony. You see, one of the main jobs of the president is to make arrangements for the two big dances during the year. I do not think it is consistent with my Christian life to dance, and am wondering if it would bring dishonor to Christ if I accepted the nomination for this office.

**C**ONGRATULATIONS! The fact that you are being considered for this job speaks well of your ability and your Christian life. It appears, too, that you have the right approach to the problem, as it seems to be your one desire to be the best possible testimony for Christ whether it means accepting or refusing the nomination. With this attitude the promises of James 1:5 for wisdom and Proverbs 3:6 for the Lord's guidance can certainly be claimed. But seldom do we find that God guides us with a "bolt out of the blue" experience. A prayerful consideration of His great blueprint for our lives should be counted on for our guidance.

Let's settle one question right off. Should a Christian be a leader among those who are not saved? Joseph and Nehemiah of the Old Testament pop into mind immediately. While in Egypt Joseph was given the highest position attainable short of being king among people whose morals, ethics and customs were quite different from his as a worshiper of God. The extent of Nehemiah's leadership in the capital city of Persia is also shown. So important was his position as cup bearer to the king that when he wanted to return to rebuild ruined Jerusalem he was given a royal escort and the material necessary for the job. Then, too, let's not leave out Christ. At times there were thousands other than His disciples who thronged about Him.

In view of these illustrations, we can say that the Bible clearly shows that God has used men in a position of leadership among those who were not His people.

Similarly, your [Continued on page 80]

Jim Montgomery will be glad to discuss your problem or question if you will send it to "Let's Face It!" YOUTH SUPPLEMENT, 820 N. LaSalle St., Chicago 10, Ill. Your initials will be withheld if you wish.

# How to Train for Christian Training

By Phyllis Jarvis

## Part II

**A**s you enter school your first problems often appear in the dormitory. The average dormitory is seldom an ideal place in which to live. Rooms are sometimes too hot or too cold, and lighting may be poor. Sickness, if it gets a start, may spread easily. If you have to work to pay your expenses, you will often be weary and pressed for time.

Many of these problems can be avoided or made less troublesome by observing regular hours for meals and sleeping; and by careful attention to good habits of personal cleanliness. You should be prepared to be more careful about these things at school than you are at home. A well-planned, well-balanced life will not only make you happier in your school, but will make you a pleasanter person to live with.

♦ ONE of the big factors in a student's life is his attitude. A poor mental atti-

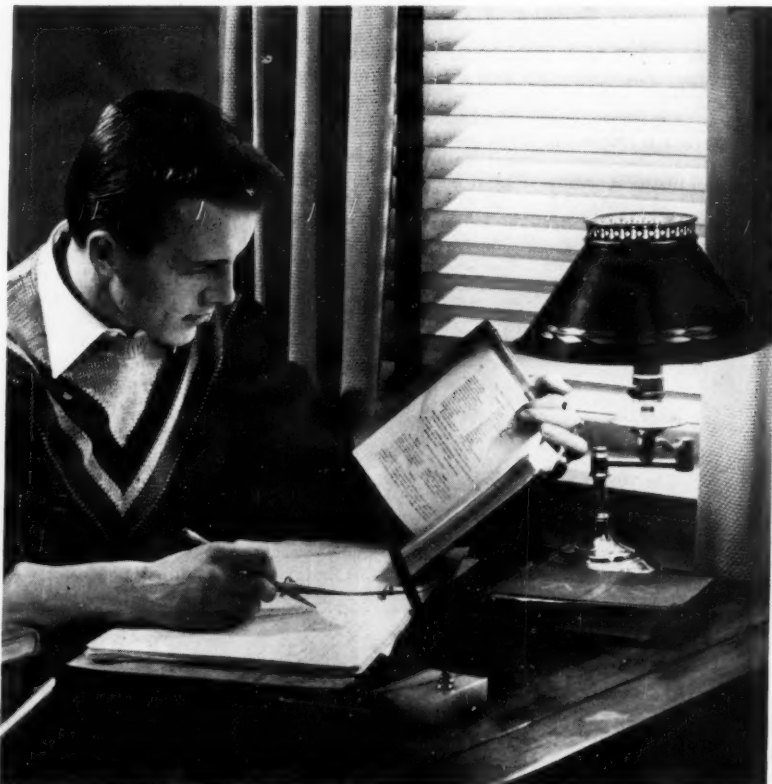
tude can be a serious handicap to success—both while in school and after leaving school. Your mind should be prepared to accept the new lessons you will need to learn during the years you spend in school.

Conceit takes on many strange forms and often shows itself in a critical attitude toward the school, the curriculum, or some instructor. Be ready to accept the courses outlined for you, even though you may not understand their value. The courses are planned by men and women who have had experience in Christian work and who have learned what is needful to produce an acceptable, well-equipped Christian worker.

When considering a proper mental attitude toward your school, face the fact that you will not always agree perfectly with the teachings of your instructors. No two persons think alike in this world,

[Continued on page 80]

Young man at work—an important secret of success. Don't wait for the ideal time or place for studying. You'll find they never seem to come along. Lambert photo





Bahrens Monkmeyer Photo

# Make That Camp Experience Count!

By JIM MONTGOMERY

**L**AST summer when I was at camp, I consecrated my life to the Lord, but when I got back with the gang at school, I wandered away again . . ."

Testimonies such as this during a Saturday evening faggot service make camp workers wince. But they are often heard.

Soon young people from your church will be returning from this summer's camps and conferences. Many will have had mountain-top experiences. They will come back filled with enthusiasm and zeal to keep decisions made at camp. But will they? Or will they settle back to living on the plane they lived before?

To a larger extent than most folks realize, the answer depends on the alertness of the young people's sponsor, the pastor and the church at home. The value of camp experience may be almost wholly lost—or it may be conserved as a firm foundation for a year of Christian growth.

The first step in making this year's camp experience really count is to see that the campers go with clear-cut ideas as to what they hope to get from their experience. This can be discussed at a get-together a week or two before they are to leave for camp.

Some will say they want a good time most of all, but this will take care of itself. Next, perhaps with a little prompting, the group will say that they hope to receive spiritual blessings.

Since it is important that they make their own decisions, let them discuss how they can be sure of receiving such blessings. Encourage them to be as specific as possible about their needs, both as individuals and as a group. Then direct their thinking toward how these needs can be met.

Make sure they understand that they can hope to get no more out of their camp experience than they put into it. Though they will be in a spiritual atmosphere, their personal devotions, for example, will be of prime importance. Young people who are merely spoon fed by inspirational speakers can hardly hope for much spiritual growth.

They should also be encouraged to make the most of opportunities for personal contacts with speakers and counselors. At the same time they should be urged to consult the various specialists in recreation, music, missions and other fields for new ideas to help their young people's group as a whole.

The more clearly the young people have in mind their reasons for going to camp, the more worthwhile their experience will probably be. For that reason it is often well to plan a testimony meeting for the Sunday before they leave. This will help crystallize their thinking and encourage them in reaching their goals.

Having made this preparation, the second important step is

to encourage your group to accomplish all they have set out to do during the camp period itself. This, of course, is largely the responsibility of the sponsor or chaperon.

Daily meetings of your group—short ones—will be helpful. If everyone is staying in the same house or dorm, a few minutes just before bedtime will be ideal. Meetings should be just long enough to discuss what has already been gotten out of the camp, to check and see that everyone is taking full advantage of his quiet time, and to make sure that everyone is getting the most out of the contact with the speakers and counselors. Close these meetings with a time of praise for the blessings already experienced and of prayer for the unsaved at the camp, and for the special needs of the group.

Meanwhile, to keep the young people at home from feeling that they are being left out, call them together to pray for those at camp. They should be made to realize that good ideas for the group will be brought back and that they themselves probably will have the opportunity to go to camp in years to come. Most important of all, they should be concerned for the spiritual blessing of those at camp.

By the time the week is over, most of the young people at camp will probably be glowing. This is the crucial time. A cool reception at home would be very disillusioning to say the least.

Some churches very wisely welcome their young people home with a special Sunday evening service at which campers give their testimonies before the entire congregation. In this way the returning campers feel that the church is interested and that people at home will be watching to see whether they live up to their decisions.

There should also be outlets for stored up enthusiasm. If decisions have been made to go to the mission field, a gospel team may be organized to do mission work in a slum area, in a jail or institution where a need exists. If a number of the group found Christ for the first time, an afternoon or evening Bible class would provide a logical and worthwhile follow-up. Perhaps a whole new youth program may be launched if this has been a standing need.

These ideas, of course, are merely suggestive. You will think of other things along similar lines that will meet the needs of your particular group. The important thing is first to make a determined and businesslike effort to help your young people get the most out of camp, and then, when they return, to help them put their decisions into action. If this is done, their summer experience should have lasting value to them as individuals, to your young people as a group, and to your entire church.

## It's College Picking Time

[Continued from page 77]

life, our everything. It would not be easy to sit through classes where He is omitted.

The reason most often voiced for avoiding a secular campus is "fear of losing my faith." Sorry to say, this does happen, but when one uses this as an excuse for not considering a secular campus, it very often indicates that there isn't very much faith there to lose! This is hard language, but face it—it is sadly true.

The "faith" of many people is determined solely by what they have heard, so they are afraid of meeting someone who doesn't agree with them for fear they may find out that what they have heard is wrong. Their "faith" is based on what they think, not on whom they know. If this is the case, you can always find one smarter than you, and he will talk you out of your belief.

You may have even memorized the Bible; yet some non-Christians know the Bible cold. (I'm sure Satan does.) What's the catch? Just this: as Christians, our faith is not primarily in our knowledge of something, but in our knowledge of Someone. We must get to know Jesus, not just about Him. Christ Himself said that the mark of a Christian, of one who has eternal life, is that he knows God, and Jesus Christ, whom God sent (John 17:3). When you get to know a person, no one in the world can convince you that that person doesn't exist, or doesn't live. Your faith is secure. If you have merely learned about a person, or have simply read a book about him, your faith is bound to flop. Get to know Jesus . . . talk to Him . . . hear what He has to say to you. For the Christian, that is a *must* regardless of where he goes to school.

♦ REMEMBER, you can be a credit to God on either campus, but it takes thought and careful planning as you depend on Him for guidance. Be careful of the buddies you pick. Make sure they will draw you nearer to God. This may mean dumping some of the "good old gang." If you go to a secular campus be sure to look up an evangelical church and dig up the Christian students in the college. Remember too, that God does not want to wait until you are through with college to use you, but He wants your daily service on the campus. He needs you there and, as a student, you can do what preachers and evangelists cannot do.

You will notice that I have avoided making a choice of college for you. I had to. For every point raised to lead you to one school, you can think of one against it. If I told you that Christian colleges often cost more than secular schools, and since you are broke, you should go to the State U, you could reply, "The Lord can supply my cash needs. I know lots of cases where He did!" So do I! I can't choose for you, even if I wanted to.

But I hope I have pointed out some means of finding out for yourself. Get to know the Lord better. I've found He speaks most clearly to those who know Him best. Trust Him to lead you. Use your brains and common sense—these are God given, but never forget that "the

just shall live by faith." Remember, you are His. He is very interested in your finding the right school, even more interested than you are! With God directing, you can't go wrong. **END**

## Let's Face It!

[Continued from page 78]

leadership in the high school could mean much for the cause of Christ. Teen-agers especially look up to their acknowledged leaders and want to copy their actions and ideas. A consistent Christian life lived by a "wheel" on campus could mean much in influencing your friends to Christ.

The dancing problem, however, cannot be ignored. If your action were interpreted as being inconsistent with your Christian life, all chances for an effective witness would be lost. One thing that stands out clearly in the story of Joseph might help here. It is obvious that in whatever he did, he gave God the full credit. The fact that he was a worshiper of God was evident to all who came in contact with him. Jesus as well hid nothing about His purpose here on earth or of His relation to the Father. There is no statement to the effect that Nehemiah made his religious views known, but it is inconceivable that he was quiet about them when we see what a great man of God he was later on.

If the nomination is accepted, then, it should be made clear what Jesus means to you and how He influences your conduct and ideas.

On the basis of your personal convictions with respect to dancing, it might be possible that the planning and supervising of the dances could be given over to a committee. If this is possible and if your relation to Christ is made clear, it could be that it would be very advantageous for you to accept the nomination. The final decision, of course, depends on the leading of the Spirit in your life based on your study of the Bible.

## How to Train for Christian Training

[Continued from page 78]

and it would be impossible for them to agree on every point. The main thing to remember is that you are in school to learn what they have to teach you—not to exhibit your own personal knowledge or opinions.

The student who occupies his class time in arguments with the instructor is usually a first-class bore to the rest of the class and succeeds only in exhibiting his ignorance and lack of understanding of the subject under discussion. Many class periods have been wasted and many students have been discouraged by the stubborn student who persisted in forcing his opinions on the whole class to the exclusion of everything else.

♦ ONE very good example of such an attitude is the young man who believed that he should study no subject except the Bible, and that only one kind of Bible teaching should be used in presenting the gospel to others. He was very

much opposed to the use of visual helps or other methods of creating interest in the congregation. As a result of this idea, he persisted in arguing his opinions with the instructor of every class in history, education and language.

Excessive criticism should not be carried outside the classroom. If a school merits your attendance, it deserves your respect, if not its approval in every detail. If you find the teachings of the school so unacceptable that you cannot have reasonable respect for them, you are in the wrong school.

The other extreme of attitude is that of indifference or boredom. The student who does not go to his classes with the determination to develop his interest in the subject at hand, gains little personal benefit and provides no incentive to his instructor to do better. The most important subject can be uninteresting, if you have set your mind against it and are determined to dislike it. Interest, like believing, is often a question of will power, not the result of a natural tendency.

♦ PROPER mental attitude does not end with the classroom, but should carry over into the study period also. Begin your school life with a firm determination to study faithfully without regard to your surroundings. You will need such a determination many times, if you live in a dormitory. You will soon find that it is often difficult to find a place that has the proper study atmosphere.

There are always certain students who are so much occupied with social or other activities that they do not find time to study. This type of student rarely, if ever, has any thought for the needs of others while pursuing his own self-centered way of life. You will need the ability to ignore the activities of those around you while you prepare your lessons.

Prepare to enter wholeheartedly into all the spiritual activities of the school. School days will be busy ones and it will often be a great temptation to skip chapel or weekly prayer meeting to finish a theme or prepare for a test. It will often be difficult to find time in your busy day or a private place to have personal contact with the Lord. These spiritual exercises are the backbone of your future Christian life. Success in the Lord's work depends upon your faithfulness in them.

It is necessary to educate yourself spiritually as well as mentally. One way to do this is to cultivate good spiritual habits. It is often said that the time you feel least like praying is the time when you most need to pray. The prayer room is the place of strength and refuge from the problems and difficulties of life.

Your education in the things of the Lord can be of immeasurable value to you in future years. Don't be afraid to work hard to get it. Put everything you have into getting as much knowledge and experience as it is possible for you to cram into three short years. The things you learn at school will not have to be learned later on in life, and will save you many disappointments and failures in future years. Are you prepared—spiritually—mentally—physically? If you are, don't hesitate or be afraid; trust in the Lord and go! **END**



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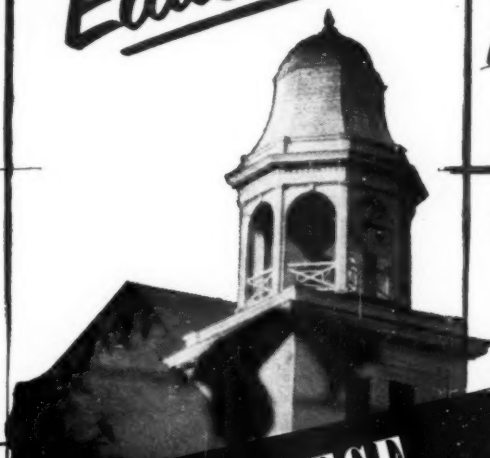


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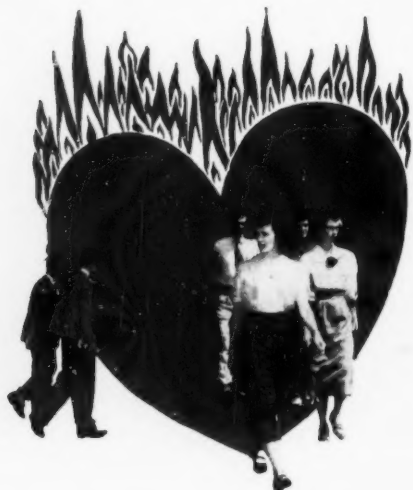
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